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VOL. LVI, NO. 3

JULY, 1959



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# Review and Expositor

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# Review and Expositor

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## *Editorial Introduction*

One of the most vital issues in the life of any minister today is that of Human Relations. In this issue we have endeavored to present various aspects of race relations in order to stimulate thought and to assist the preacher in doing some real evaluation for himself, his church, his pulpit, his convention, and his world mission program. It would be impossible to discuss adequately every area involved in this vast field. But we have deliberately chosen portions of this problem which focus upon the Biblical bases to guide the preacher in his personal understanding of the problem; upon the implementation of these bases; and upon the practical issues involved in confronting the situation in a given environment. The environment of a particular church has been noted. Also, we have looked at the environment in the political arena as well as the viewpoint of other countries.

In this issue, there is found a review of four books written by Southern Baptist authors dealing with the race problem. It is very significant that Southern Baptists are doing much thinking and now some writing in regard to race. Dr. T. B. Maston, Professor of Southwestern Baptist Theological Seminary, has presented the insights of one chapter of his new book in the first article, "Biblical Teachings and Race Relations."

Dr. Nolan Howington has reviewed the new book, "A Southern Moderate Speaks" by Honorable Brooks Hays, former president of the Southern Baptist Convention. The two other books on a racial theme, written by Roger Crook and Kyle Haselden are also reviewed in the Book Review section of this issue.

The October issue of the *Review and Expositor* will be filled with studies from the books of Timothy. Since the Bible Study week in January, 1960 will be observed in the majority of churches in the Southern Baptist Convention. We are filling this issue with helps on the books of Timothy to assist the pastor and teacher in his preparation. We have planned articles on background of the books and personalities by Professors Ellis, Hull, Oates, and Vardaman. The exegesis of these books will be written by Dr. W. W. Adams. A Sermon, "Preach the Word," by Dr. Dale Moody is anticipated. This issue has been planned with a view to supplying some much needed material for the one who teaches the Bible Study.



## General Introduction

The purpose of this study is to investigate the effects of various factors on the growth and development of the human body. The study is based on a series of experiments conducted over a period of several years. The results of these experiments are presented in the following chapters. The first chapter describes the methods used in the study. The second chapter discusses the results of the experiments. The third chapter discusses the implications of the results. The fourth chapter discusses the conclusions of the study. The fifth chapter discusses the future of the study. The sixth chapter discusses the importance of the study. The seventh chapter discusses the limitations of the study. The eighth chapter discusses the significance of the study. The ninth chapter discusses the contribution of the study. The tenth chapter discusses the impact of the study. The eleventh chapter discusses the relevance of the study. The twelfth chapter discusses the applicability of the study. 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# *Biblical Teachings and Race Relations* <sup>1</sup>

BY T. B. MASTON

The Bible in various ways has been brought into the contemporary racial controversy. It has been used to defend every conceivable position. This has been done although there is little material in the Bible directly related to race relations.

The preceding does not mean, however, that there is nothing of significance in the Bible on race. There is an abundance of teachings and principles that are relevant to the racial situation. Those principles or ideals are an integral part of the very heart of the biblical message. To deny them and their relevance to contemporary life would be to deny the gospel itself. In this article we shall attempt to set out briefly a few of the basic biblical concepts that may properly be applied to the race problem.

## *The Nature of God*

The proper beginning place for a study of the teachings of the Bible on race relations, or on any other issue, is its teachings concerning God. He is the point of reference in the Christian religion. He is the source of authority in Christian theology and in Christian ethics. For example, in the latter the final determinant of right and wrong is in the will of God. That will is revealed, however, not only by what God says but also and basically by what he is. His will is grounded in his nature. If we want to know God's will for us in the area of race relations, and surely every sincere Christian wants to know, let us begin with a study of the nature of God as we find it revealed in the Bible.

The first thing that impresses us about the God revealed in the Bible is that he is a Person. He has all the qualities that are essential to personality; the power to think, to judge, to feel, to will, to communicate. We discover that he is not only a Person but that he is a moral Person. He is a god of holiness, righteousness, and justice.

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1. This article is a portion, with slight adaptations, of Chapter V, "Biblical Teachings and Segregation," in the author's *Segregation and Desegregation: A Christian Approach* which was released by the Macmillan Company in May, 1959. Used with the publisher's permission.



The fact that God is a moral Person has significant implications for us in our relations to him and to our fellowman. While we should be faithful to the formal requirements of our religion this faithfulness will not make us acceptable to God if we have left undone the weightier matters (see Matt. 23:23). Those weightier matters have to do with our relations to our fellowman.

God, who is holy, righteous, just, and merciful, expects his children to possess these same qualities. His word to the people of Israel was, "You shall be holy; for I the Lord your God am holy" (Lev. 19:2). What is true of holiness is true of every other moral quality that God possesses. This fact has tremendous significance for race relations. God expects us to manifest his spirit, his attitude toward all men of all races.

The God revealed in the Bible is not only a moral Person, he is also the Creator of all. There may be far more significance than most people realize in the fact that the first book of the Bible opens with the statement: "In the beginning God created the heavens and the earth." Everything is derived from God. The fact that God is creator of all is emphasized throughout the Bible but particularly in the latter portion of Isaiah. There God is revealed as the Creator "of the ends of the earth" (40:28), of all on the earth (45:12), of Israel (43:1) and hence of her king (43:15). His sons and his daughters from the east and the west, from the north and the south, have been created by him for his glory (43:5-7).

This emphasis on God as Creator is also found in the New Testament, with the additional emphasis that Jesus was a partner in that creative work (John 1:1-3). Paul says that "all things were created through him and for him" (Col. 1:16). The Christian believes that this creative work of God is a present reality as well as a past achievement.

Not only is God the creator of all, but the Bible plainly reveals that he is the ruler over all. What he has created he has the right and the power to control. Any limitations of his control are self-limitations. For example, he has given man freedom and man can limit God in what God can do in and through him. But it is very important to understand that final authority rests with God. He is the Lord of his-



tory. In the drama of life he is the chief actor, or possibly better, he is the author and the producer of the drama.

It is also the conviction of the child of God that God cannot be ruler of all unless he is sovereign over all. This means that God revealed in the Bible cannot be limited in his interest or activity to one of two restricted segments of life. The God who created the heavens and the earth is concerned about everything in the heavens and on the earth.

This means, among other things, that God has a will concerning every area of human relations. The Sunday school teacher who said, "I do not see how being a Christian has anything to do with my relations to the Negroes" had not only a very limited conception of the Christian life but also a very distorted view of the nature of the sovereign God of the universe.

This sovereign God of the universe, who is creatively active in the life of the world and who exercises dynamic control over the world, is revealed in the Bible as Father. This idea of God as Father is found in the Old Testament (see Deut. 32:6; Isa. 63:16; 64:8; Jer. 3:19), but it is particularly prevalent in the life and ministry of Jesus. The emphasis on the fatherhood of God was one of the most distinctive elements in the teachings of Jesus. He gave to the idea new depth and meaning. "He enriched it beyond recognition."<sup>2</sup>

Jesus referred to God as "the Father," "my Father," "your Father," and in the model prayer as "our Father." All of these usages are of real importance to the Christian, but "our Father" is particularly significant for us in the study of race relations.

When we pray "Our Father," we should remember that every other man and woman, boy and girl in the world who has been brought into union with God through faith in Christ can likewise pray, "Our Father." Are we broad enough, big enough, Christian enough to include them within the circle of our prayer? This may not be much of a problem if they are on some mission field, but what if they live down the street, across the tracks, in shanty-town? What if their skins are red, yellow, or black: can we still

2. James S. Stewart, *The Life and Teaching of Jesus Christ* (London, SCM Press, 1952), p. 81.



pray with them, "Our Father?" If we cannot, then we have failed to catch the spirit of our Father and their Father; we are not acting like members of the family of God.

Georgia Harkness says that it is time that we quit talking so much about God as Father and started to acting like he really was our Father and that we were brothers. She further says that this "would be about the most revolutionary thing that could happen to our society."<sup>3</sup> There is no place where this idea or these ideas would be more revolutionary than in the area of race relations.

### *The Nature of Man*

Not only does the biblical conception of God but also of man have major significance in the realm of race relations. This has been implied in what has been said previously.

What does the Bible reveal concerning the nature of man? Again, we shall not attempt to set out the entire biblical doctrine or estimate of man. We shall limit ourselves to those few ideas that are most pertinent to our discussion.

The Bible clearly reveals that all peoples are from one family stock. Back of every race of men is the human race, which gives unity to all. This concept of the unity of the human race is basic in the Old Testament. This is true whether one goes back to the creation story for the beginning of human life or to the story of Noah and his family as the source of the races of mankind.

Paul, in his sermon on Mars Hill, set out pointedly this concept of the oneness of the human family. He said that God "made of one" ("from one" RSV) every nation of men to dwell on all the face of the earth" (Acts 17:26 ASV). There are different interpretations of the meaning of the two words "of one," some interpreting "One" to refer to God, while others—the majority of commentators—make it refer to one source or family. Williams and Phillips both translate the expression "from one forefather."

Regardless of which idea is correct, Paul stressed in his sermon the oneness of God and the unity of mankind. What a long way we would go in solving our problems concerning

3. Georgia Harkness, *The Modern Rival of Christian Faith* (New York, Abingdon-Cokesbury, 1952), p. 191.



race and settling our disputes concerning segregation and desegregation, if we simply accepted men and women as members of the human family rather than members of a particular race, class, or caste!

Add to the preceding the fact that all Christians are in the spiritual family of God, have been redeemed by the blood of Christ, and have been brought into union with him, and we lay the foundation for the solution of all problems of human relations. How can any child of God, when he considers all these things, justify or defend his prejudice and discrimination against any man because of his class or color?

Another concept in the biblical view of man, of major importance for us, is the fact that man was created in the image of God. Emil Brunner says that "the whole Christian doctrine of man hangs upon the interpretation of this expression."<sup>4</sup> If Brunner is correct, then it is very important that the expression be correctly interpreted. There have been and are varied meanings given to "the image." Central to any correct interpretation must be the idea of personality. God is a person, man is created a person. A person can think, judge, feel, and will, which involves freedom of choice. Possibly no one quality is more basic to personality, however, than the capacity and even the necessity for communication.

God created man in his own image, he created him as a person, as one with the capacity for communication with his fellowman but on the highest level with God himself. It is his capacity for fellowship with God that enables man to transcend nature, although in a sense he is a part of nature. Another way of stating the same thing is to say that the one thing that makes man most distinctly man finds satisfaction in communication with God, and in a lesser sense in fellowship with his fellowman. The tragedy of sin is that it separates man from God, that it disrupts his communication with God and his fellowship with his fellowman.

The rather interesting thing is that man even in his fallen, sinful state does not lose entirely his hunger for communication with God. It is this eternally gnawing

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4. *Man in Revolt* (Philadelphia, Westminster Press, 1957), p. 92.



hunger that explains man's constant restlessness. He is searching for that which satisfies, although he may not know that he will find that satisfaction in God and in God alone. This restlessness is an indication that the image of God in man has not been completely destroyed but rather marred or defaced. It awaits for its renewal the touch of the divine spirit at the time when through union with Christ the individual becomes a child of God.

Whatever may be the correct interpretation of the "image of God" in man and of the effects of sin on that image, there is no question concerning the import of the image for human relations in general and for race relations in particular. The image of God in man gives to man infinite worth and dignity. God himself, on at least one occasion, related directly the high value he placed on man with the fact that the latter was created in his image (Gen. 9:6).

The important thing for us to remember is that *all* men are created in the image of God and that Christ died for all to restore that image, which had been marred by sin. This means that all should be treated with respect. No man who has been created in the image of God, no man for whom Christ died should ever be treated as a mere means or instrument but always as an end of infinite value. This should be just as true of the Negro yardman or elevator operator as it is of one's husband or wife, one's son or daughter. One is created in the image of God just as much as the other. The life of one is just as precious in the sight of God as the other. Let us never forget, however, that it is because of man's relation to God that "Christianity . . . has asserted the sovereign worth of man."<sup>5</sup>

Another idea concerning the nature of man, which is quite relevant to the present segregation-desegregation controversy; is the Christian position, maintained rather consistently, concerning human equality. The Christian conception of equality is closely related to the idea of the image of God in man. Really, the only sound basis for human equality is the fact that all men have been created by God and that all have been created in the image of God. On the

5. Ernest F. Scott, *Man and Society in the New Testament* (New York, Scribner's, 1946), p. 5.



other hand, it is just as difficult to defend the idea of basic human inequality if one believes that God is the creator of all and that he has created all men in his image. In other words, all men of every class and race are equally men and are treated with equal respect by God. In dealing with them he shows no partiality, he does not look on their outer conditions—the class they belong to, where they live, what they have, how much they know, or the color of their skin.

Certainly men are not created equal in abilities. What a drab world we would have if all men had the same abilities and to the same degree. Men, however, "are equal to one another in all that is involved in being a man."<sup>6</sup> They are equal in being although not in performance, equal in essence although unequal in capacity. They are all equally dependent on God.

This idea of equality is particularly important in the family of God. The only differences God recognizes in men is in their relation to him. Those who have come into the family of God through union with Christ are equally children of God, and can be assured that they are equally precious in the sight of God. This idea of the equality of all who have come into union with Christ is a central theme in the epistles of Paul (see 1 Cor. 12:12-20; Gal. 3:26-28; Eph. 2:13-16; Col. 3:11).

If all of us had a proper understanding of our relation to God as Creator and ruler we would see how foolish and irrelevant is the whole discussion of the supposed innate superiority and inferiority of races. In the presence of God, the creator and sustainer of all, there is no room either for haughty egotism or for a cringing sense of inferiority and defeat. In God's presence all are equal. All of this is doubly true of those who have come into the family of God through union with Christ. They are children of the King. There is no partiality in his family.

### *The Work of Christ*

We have already mentioned the work of Christ as Redeemer. It is the fact that Christ died for all men, along with the fact that they were created in the image of God,

6. Francis J. Sheed, *Society and Sanity* (London, Sheed and Ward, 1953), p. 7.



that makes man of more worth than all things material. In other words, his value is derivative, "it lies in *relatedness to God*." And we should not have to remind ourselves that Christ died for one man as much as another. He knows no class or color line. His abiding invitation is "Whosoever will may come." The only condition for coming is faith, and the way of faith is open to all men. Christ accepts all on the same basis.

He "has broken down the dividing wall of hostility" ("the barrier that kept us apart" Williams, Eph. 2:14), not only between the Jew and the Gentile but also between all other groups that have let a wall or a barrier divide them. This he has done and will do by making us one or "one body" in him. When we become "one new man in place of two" there is unity instead of diversity and peace not only with God but also with one another.

The secret to peace with one another is our peace with God. By reconciling both Jew and Gentile to God, by bringing them into one body, which was accomplished through the cross, Christ brought hostility to an end (Eph. 2:16). This hostility could mean hostility to the law, but it might mean that he "has put a stop to hostility between us" (Williams). Whether or not the latter is a correct translation it is a correct idea. We do need to remember, however, that what has been accomplished by Christ becomes a reality in human society only as we co-operate with him. If we will let him, he will make us one, he will remove the hostility that divides us into warring class and racial camps. "Race and national distinctions vanish in Christ."<sup>7</sup> And let us not forget that he is our only hope. He and he alone will bring peace with God and with our fellowman. All human animosities will disappear as we are made one in him, who is the Prince of Peace.

A similar emphasis is found in that wonderful passage on the resurrected life in the Colossian letter (Col. 3:1-17). Paul tells the Colossians to put off the old nature and then admonishes them to put on the new nature or new self. He states that this new nature is being renewed or "is in the process of being made new" (Williams). Phillips translates

7. A. T. Robertson, *Word Pictures in the New Testament* (Nashville, Broadman, 1931), IV, 526.



the expression as follows: "The new man is out to learn what he ought to be." The renewal, in one sense, is a process. When we are brought into union with Christ we unfortunately bring into that experience many of the weaknesses and limitations of the old self. We need to maintain a constant process of education or of renewal "in knowledge." This knowledge, if it is to be most significant for us, must not be simply theoretical. It must become a living experience, a vital phase of our lives. It is doubtful if we really learn anything until we have expressed and verified it in life.

The end or goal of the Christian's knowledge, which is being constantly renewed, is the full realization or restoration of the image of the Creator. There is a sense, of course, in which the image is restored when we become children of God, when we are brought into union with Christ, who is the exact reproduction of the original image. But what child of God would dare to say that the original image has been completely restored in him? As we grow in our likeness to the One who gave his life to restore the image in us, we will grow in our likeness to the One who originally created us in his image. It was Paul who said that we "are being changed into his likeness from one degree of glory to another" (2 Cor. 3:18). The rapidity of the change depends on our co-operation with him. He will mold us more and more into his image or likeness, if we will let him.

Some conscientious Christians fail to see the relevance of all of this to human relations. Paul, in the passage in Colossians, makes the relation very specific. He says, "Here ('In this new relation' Williams; 'In this new man' Phillips) there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Col. 3:11). Notice how strong and positive the statement is. In this new relation, which results from the new nature, man made differences "cannot be," "there is no room for" them. Even the Scythians, the most barbaric of the barbarians, are included. In Christ the most radical human differences are erased. Hostile camps that divide men are abolished. If Paul were writing today to your church or mine, do you suppose he would say, "Here, or in this new relation, there cannot be Negro and White. . . ."?"



Let us refer back, for a moment, to Paul's emphasis on our progressive renewal in knowledge, which certainly means our progressive attainment of the image of God. By combining verses 10 and 11, and emphasizing maturing and then the elimination in Christ of man made divisions, it would seem that Paul suggests that the Christian's ethical and spiritual maturity, his likeness to the image of God can be measured by the degree that cultural, national, and racial differences have no significance for him. Does this suggestion tend to make us a little uncomfortable? Are we still babes in Christ in our racial attitudes? Spiritual maturity on the part of God's people of all races would go a long way toward finding a solution for our present problems.

We will admit that the ideals that Paul sets out, not only in these verses from Ephesians and Colossians but elsewhere, are still a long way ahead of most modern Christians. But we would insist that "race distinctions . . . disappear in Christ and in the new man in Christ," and that he "has obliterated the words barbarian, master, slave, all of them and has substituted the word *adelphos* (brother)."<sup>8</sup> This is our hope! This is our prayer!

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8. *Ibid.*, IV, 503.



## *"A Southern Moderate Speaks"--*

Brooks Hays<sup>1</sup>

A REVIEW BY NOLAN P. HOWINGTON

Some words, highly charged with emotion, set off violent reactions. The terms "segregation" and "integration", for example, belong to the vocabulary of racial tension and frequently excite tempers and tongues. In an inflamed social situation, the loudest voices are often those of the extremists. The thoughtful citizens who could be labeled as "moderates" are not always heard above the roar of these sharply contending extremists. As Brooks Hays suggests, the voice of the Southern moderate may be no more perceptible at times than the murmur of the grass growing or the heartbeat of a squirrel. This has often been due to the lack of effective articulation, not to the indefensible position of the moderate.

The book, "A Southern Moderate Speaks," declares the religious and legal faith of a prominent Southerner. It also expresses the mind of "many moderates among the multitude of segregationists." Mr. Hays writes: "Above the shouting of hate-fomenting groups are the quiet voices of dedicated men and women who are eager for the Negro to enjoy progress and the full advantage of our Christian civilization" (p. 222). By definition a moderate is one who avoids extremes in opinions and procedures, and seeks social progress through gradual changes in law and custom. Brooks Hays accepts the view of the great jurist, Sir Henry Maine! "Social opinion must be in advance of law; and the greater or less happiness of the people depends on the narrowness of the gap." He views his own life, particularly his work in race relations, as the "story of a lifetime of adventures in that gap between law and custom" (p. 3).

### *The Author*

That story began in 1898, at Russellville, in the Ozark foothills of Arkansas. Brooks Hays grew up in an active Christian household and throughout his lifetime has maintained a vital relationship to the church. At the University

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1. *A Southern Moderate Speaks*. By Brooks Hays. Chapel Hill: The University of North Carolina Press, 1959. 231 pages. \$3.50.



of Arkansas, where he graduated in 1919, he was given the nickname, "Deacon." Four years later this title became a reality for he was ordained as a deacon by the Russellville Baptist Church. In 1925, he was appointed assistant attorney general for the state of Arkansas. He moved to Little Rock with his wife and little daughter at that time, and through the years has regarded the state's capital as his home.

Hays made his first entry into politics when he unsuccessfully ran for governor in 1928. In 1932, he was elected to the Democratic National Committee, on which he served until 1939. He was appointed in 1934 as labor compliance officer for Arkansas for the NRA. In 1935, he became associated with the Farm Security Administration, first as special assistant to the administrator of resettlement and later as assistant director of rural rehabilitation. During these years he became acutely conscious of the evils of farm tenancy and particularly the plight of the Negro farmer.

In 1942, Hays entered the race for Congress. He won the campaign and for eight successive terms he was the representative for the Arkansas Fifth District, which includes Little Rock. He was active on the Banking and Currency Committee and the Foreign Affairs Committee, and, in 1955, was a member of the United States delegation to the Tenth General Assembly of the United Nations. This lengthy career as a Congressman was interrupted in November of 1958 by a "write-in" purge supported by Arkansas' Governor Orville Faubus. An avowed segregationist was elected to replace Congressman Hays though the latter had already won the Democratic primary! This drastic political penalty, at the hands of a people he had effectively served for sixteen years as representative, came after the book was written but before it was released. Hence, as Jonathan Daniels says, "Mr. Hays seems in essence to have written a sort of unfinished autobiography of an angel in bedlam."<sup>2</sup>

The author would likely disclaim any such label as "angel." He would admit, however, that he has tried to implement Christian principles throughout his lifetime. Significant among his services as a layman have been his duties as a deacon, a Sunday school teacher, a member of

2. *Saturday Review of Literature*, March 14, 1959, p. 19.



the Southern Baptist Convention's Christian Life Commission, a popular speaker before the churches and conventions, and for two years president of the Southern Baptist Convention itself. When the Southern Baptist Seminary, in its Centennial Year, was presented on the nation-wide television program, "Frontiers of Faith," this beloved layman was chosen to bring the principal address. It was felt that he symbolized the spirit of the denomination in its concern for an effective ministry through the Seminary to the churches.

### *Purpose of the Book*

There were several reasons for the writing of this book. Hays intended more than a presentation of the racial situation in the South or the recitation of autobiographical data. He sought to define the position of a moderate as one who believes in the rule of reason rather than an unreasoned defiance of law but who is cognizant of social realities and entrenched customs which make rapid adjustment difficult and hurtful. The problems of racial tension, he feels, can best be solved within the local community. While the Federal Government makes its guarantee that the constitutional rights of all citizens shall be respected, there must be "a heavy reliance on the local sense of justice and fair play to create an environment where brotherhood and harmony between the races can flourish" (p. 230).

Hays states that one purpose in writing the book was "to plead for acceptance" of these three principles:

- (1) The constitutional rights of all children (as distinguished from the social aspirations of their elders) must be recognized and enforced, though this will mean altered patterns;
- (2) The determination of educational policies to achieve a non-violent application of those constitutional rights must rest finally to a large degree on the individual communities, and the states must not thwart that determination;
- (3) The influences that work both outside and inside the political and governmental systems for equality and justice must have both a tireless devotion to these ideals and an attitude of love and patience (pp. 229-230).



In the foreword to the book (the only part written after his political defeat), the author expresses the hope that the story he has recounted will achieve two other results:

(1) The removal of any suspicion that he was consulted regarding the sending of troops to Little Rock, or that he shared in that decision;

(2) The presentation of a true account of his activities as a "moderate" so that false charges will be refuted and fellow Southerners will readily see his genuine concern for the region in this time of crisis and adjustment.

Those who know the author will recognize this concern to be dictated not by political expediency or a care for votes but by the moral sensitivity of a Christian statesman who on many occasions championed the rights of minorities.

### *The Development of Racial Sympathy*

Brooks Hays' sensitivity of soul began to develop early in life. As a boy he observed and was hurt by the injustices of "Jim Crow" laws. He recalls that as a budding young lawyer in Russellville he took issue with The Ku Klux Klan even though his own pastor was a member of that Klan! During his lifetime Hays has established friendships with many Negro leaders, especially ministers in whose churches he has frequently spoken. These friendly contacts have produced the conviction that the Negro must acquire a sense of "naturalness," that he must be "himself," with a proper awareness of his dignity and worth as a person. While in Little Rock, Hays helped organize and often acted as spokesman for the Urban League. He was also instrumental in the movement to add Negroes to the city police force. Believing in the value of participation in public elections, he has resisted the Arkansas law that required a poll-tax of all voters.

Hays carried his sense of justice and concern with him to the Congress in 1943. During his years in high public office, he revealed a steady interest in the poor people of the South, black and white. He indicates in his book the role he was permitted to play in determining the political policies of the Democratic party toward minority groups. Invariably



he seems to have been thrust between the Northern group's demand for rigorous compliance and the Southern group's position of stubborn defiance. In the attempt to hold onto his moderate platform, he was often criticized by both groups.

The sharp rapier of criticism was especially turned on Mr. Hays when in 1956 he signed the "Southern Manifesto" protesting the abuse of judicial power and the resulting threat to state's rights. His Northern colleagues and his Negro friends in the South took sharp issue with him for this act. A Negro educator in Little Rock, however, expressed his faith that, though the representative had slipped a bit in this matter, he would soon get back on the right track!

### *The Little Rock Story*

The Congressman's role as a moderate in race relations is revealed in the Little Rock crisis. Almost one third of the book is devoted to what he terms, "The Little Rock Story." He believes that the whole debacle might have been prevented had Governor Faubus thrown his political influence behind the city's School Board. Instead the Governor insisted that trouble was bound to occur and he took measures to halt the program of integration. Faubus had never impressed the public as a strong segregationist. He had expressed moderate views in his campaign speeches and had won his second term while opposing a strong racist candidate! Hays feels that in the late summer of 1957, outside influences, notably Governor Marvin Griffin of Georgia, moved Faubus toward a show of segregationist sympathies.

When the break with Federal authorities came, Hays sought to act as conciliator. He arranged a conference at Newport, R.I., between President Eisenhower and Governor Faubus. This conference, he hoped, would avert the event which finally happened—a federal - state clash and the commitment of federal troops to Arkansas. It is never easy to determine blame. Yet Mr. Hays, who was close to the situation, fixes responsibility at two points: (1) the inflexible position taken by the Justice Department, and (2) the parties who advised Faubus against yielding to Federal



authority. At the Newport Conference, Hays says, the Justice Department blocked a definite commitment to Faubus that it would delay court action until there was a determination of the validity of state segregation laws. The Congressman had "some forebodings" at the time because of Attorney General Brownell's rigid position. He felt, too, that Faubus was being swayed by counselors who suggested a firm stand against the Justice Department.

One is impressed by the complete honesty and fairness of Mr. Hays in his appraisal both of the president and the governor. He writes without rancor or sharp censure. At times he seems to depict Faubus as a victim of the circumstances which surrounded him, a man caught in a web of political events from which he could not extricate himself. Hays is equally as charitable toward Eisenhower, for he concedes that once the situation had deteriorated, the president had no choice but to sustain the Supreme Court or to surrender to anarchy. This attitude of understanding and good-will is characteristic of Brooks Hays. The willingness to stand in the middle, to look at both sides of a situation and to work for the welfare of all groups concerned is the mark of a patient moderate.

#### *Resources of Faith*

Toward the close of his book, Hays points up the resources of faith for the alteration of hostile patterns of human behavior. "In the last analysis," he writes, "it will be the churches and the local community organizations that will provide solutions to the problems of civil rights" (p. 145). He rejoices in the progress made by his own Southern Baptist Convention in its recognition of the scope of the problem and the necessity for the application of Christian principles to every area of our common life. It is his opinion that the pulpit must be kept free for prophetic utterance, though he feels that the minister often must deal indirectly with the race issue rather than conduct a frontal attack (p. 211). One significant task of the churches is to inform themselves and the community concerning the biblical understanding of race. The churches can also "support justice and Christian charity," insist on patience and forbearance, uphold law and order and help keep the channels of com-



munications open between the races. Fears must be dispelled by facts, reason must replace emotion, and responsible leaders among Negroes and Whites must work together for the common good.

The way of the moderate is not an easy one. It may tend toward "political death" when one speaks from the exposed position of an elective office! Even in political defeat, Brooks Hays achieved spiritual victory and "being dead he yet speaketh"—probably louder and to a greater audience than Hays the Congressman did. His confidence in the philosophy of moderation has not been destroyed. He closes his book with a forthright plea to the South and the nation for "faith in the success of our mission to defend democracy in our land and throughout the free world." This will require "a contribution from the Christian community," without which we may never realize our sense of destiny or recover our belief in the divine purposes in human existence. The principles of democracy and the teachings of Christianity are relevant to our social situation. Hays closes his book with the hope that we may go beyond theory and definition of beliefs to the implementation of these ideals in actual situations. America will be secure in her freedom when *all* her people are free. Thus we preserve the human rights we so deeply cherish.



## *Relations With the Russians*

BY HENLEE BARNETTE

On July 24, 1957 a group of Americans of which the writer was one had a two hour conference with Nikita Khrushchev, Premier of the U.S.S.R. We met around a long table in his office within the walls of the Kremlin. The top boss of the Communists had just decentralized industry, demoted the old Bolshiviks Molotov, Kaganovich, Shepilov, and Malenkov. Too, the Communists were celebrating their fortieth anniversary (the Baptists their ninetieth) and young people from all over the world were beginning to pour into Moscow for the Youth Festival. It was a strategic moment to talk with the most powerful person in the Communist world.

That afternoon when we arrived at his office Khrushchev was in a rare mood. He was optimistic, humorous, cocksure. All questions at the conference table were answered without hesitation. He had no knowledge beforehand as to the nature of our questions for they were submitted without previous notice by the whole group. The conversation is recorded as follows:

1. Do you think it would be helpful to have more exchanges of interviews on the radio and TV between American and Soviet leaders?

Khrushchev: I think it would be very useful indeed and would aid in every possible way, but to make it fruitful we should not indulge in propaganda. We should emphasize those things which unite us and not divide us. This is not because we fear propaganda for we have been able to use it and meet it more effectively than America.

2. Do you feel hopeful about the achievement of international peace despite the things which divide us?

Khrushchev: This is a very important question. If we lose hope in the question, the future will be dark indeed. But I and my colleagues have hope and feel sure that common sense and wisdom will triumph and win the minds of the people.

3. What in your opinion are the principal obstacles to working out a program of disarmament and an end to the cold war?



Khrushchev: I do not know exactly what to advise on this question, but the main thing is confidence. When U. S. statesmen say give us proof and then confidence, I say that you cannot have proof without confidence. For to try to secure it without confidence is self defeating and going around in a vicious circle. The principle thing is that we must live on one and the same planet. The question is war or peace. If it is to be war there can be no confidence. But we want peace and peace presumes confidence and trust. When you came in here (office) nobody asked you to turn your pockets inside out because we trust you. We have confidence in you. If you take two opposing armies and one raises the white flag of surrender, there comes a time of confidence when negotiations are carried on peacefully. Sometimes this backfires as it did for us in Budapest in World War II. Our Ambassador was shot, but this is a risk we have to take. We must still have hope. We must have confidence not control. The more rigid control the less there is of confidence.

4. Would you be willing to end the A-bomb tests permanently?

Khrushchev: We would sign an agreement to tomorrow. Today, if you like!

5. What effective means of inspection and control of the Atom Bomb would you propose?

Khrushchev: We have proposed such a system. We have a vast territory and we hear that small tests are made in the U.S. which go undetected. Therefore there would have to be control posts on our territory to detect even the smallest tests. We have agreed to U.S. inspectors on our territory at certain points so that even the smallest test would be detected. So far all our proposals put forth in London have received no answer.

6. Would the Soviet Union be willing to participate in a mammoth program for the development of the underdeveloped areas of the world under the United Nations?

Khrushchev: We have expressed readiness to do this if there is first disarmament as this would release our funds to develop such countries and also would benefit the whole of humanity. A concrete proposal to this effect was put forth by Fouré of France and we supported it. The trouble



is that as soon as we accept a proposal that the West has put forth, the West denounces it. Many of our proposals were put forth earlier by the West and we were not willing to accept them then, but later when we proposed them they would not accept them.

7. Wouldn't it have been better if you had accepted them at the beginning?

Khrushchev: No, because the Western Powers counted on refusing them and when we did accept them they rejected them.

8. What is your decentralization program?

Khrushchev: I want to say a bit more about why the U.S. would not accept our proposals at first. All your public pronouncements against the Soviet Union are unfounded. I am full of esteem for your President and there were very good relations between us when he was Supreme Commander. He was an honest soldier, but the President cannot alone pursue a policy. I don't know who pressures him. Monopolists have a vast influence on the government and only profit from the cold war as they furnish munitions and render aid in armaments. This is absurd and divides us and leads to hate. But the monopolists must make huge profits from it. This makes possible a very high taxation of the people by frightening them about war. There are only a handful of monopolists and every one in your democracy has one vote but with dollars the monopolists can get lots of votes. You know better than I how this is done. You probably know the name Hewlitt Johnson. When we were in England and his name came up, he was called the "Red Dean". Why? Only because he is a consistent advocate of peace. He is not a communist. It makes us all the more proud when an honest man who is against war is called "Red". We greet them even though they are not Reds. Johnson is far from it. We differ philosophically, but we agree on one thing—peace.

I can now answer your question about the reorganization of industry. The essence is that before reorganization management was vertical. There were ministries in Moscow with branches in all towns. Under that system all the administration was from one center. In one city there would be representatives from 20-30 ministries. When there was



a question all 20 representatives might have to go to Moscow to settle it and then go back. The result is a vast correspondence and a huge bureaucracy. No one is infallible, not even a minister no matter how clever he may be. His mistakes under that system would become the mistakes of the Soviet Union. Criticism of a minister or ministry from below would never reach Moscow and thus he would be immune to the criticism of workers or the industry. Now there are regional or local economic councils and the administration of industry rests with them and criticism is addressed to them. Whereas an administration used to be run from one center, now there are 105 centers or economic councils. Each economic center has specialized departments and the head of each department has broad power to answer questions arising under him. This has lessened bureaucratic tendencies and brought the administration closer to the factories and made possible greater constructive criticism. We have freed tens of thousands of people from empty paper work, made it possible for them to enter into the productive aspects of the economy. Not only are they free but the hundreds of thousands of people who read these papers are free from this mad house too. We have been reorganizing now for several months and have paralyzed the entire bureaucratic apparatus but industry is working marvelously. The results you have perhaps seen in our papers. This reorganization brings billions of rubles for the economy. That is the economic side. On the political side there is more democracy. The initiative of engineers, scientists, and workers is much greater and they have an opportunity to express their views.

9. What things do you think the U.S. can do more effectively to bring about peace?

Khrushchev: The most important thing is to liquidate the vast trade barriers. Not because we need to sell to you or you need to buy from us. The quantity is not important but trade brings confidence. In the old days traders were robbed and killed but they still came and they brought confidence. To think that in this day and age we are not trading is fantastic. We are interested in your trade and you in ours. If you don't want strategic things to be sold this is all right but a ban on trade can only exist if people are con-



templating war. Even Soviet cooks are not allowed in the U.S. probably because the U.S. is afraid they will shake the foundation of its way of life! I met a farmer by the name of Gasston who is a specialist on hybridization of corn. He was very nice and wanted to invite a group of agronomists to the U.S. They were refused entry by your government and when he went to champion their entry he had no luck. How can we improve prospects for peace, we cannot even discuss corn!

10. We had an exchange of farmers recently, didn't we?

Khrushchev: Yes, but only once then it stopped. We would like to maintain the exchange. We favor an exchange of engineers as we have ideas of engineering even as you do. Mankind has always exchanged ideas. Regarding the concern that our delegations may find out military secrets in your country. We need have no exchanges of military personnel. But our airplanes and bombers are no worse than yours and our rocket airplanes are better than yours. We do not need to exchange military goods. We had the hydrogen bomb before you did. So your security regulations do not hold water. Even in the war our tanks, though fewer than yours, were as good as the U.S. or German tanks.

The idea of not letting people into our respective countries is stupid and foolish. I don't know if such words are polite and I don't want to insult but I think so anyway. When people respect or accept a certain idea or system that depends on their will but you can't ignore the fact that Bulgaria, Roumania, Albania, China, one third of Germany, North Vietnam exist. When we set up our system we didn't ask Dulles. You hate communism and we capitalism but that's not important. We have done wonders in our country and you envy us because we are the second greatest power in the world and will, through Communism, soon be first. We must subdue passion and subordinate it to common sense. Some politicians are blinded by hate and like a bull seeing red, they charge forth blindly. Let us exchange scientific information and cooperate with each other.

11. What would you suggest for our group to tell others when we return to the U.S. to promote peace?

Khrushchev: Tell the truth about what you have seen in the Soviet Union. Tell of our ideas and beliefs of peace



and brotherhood. Your method is up to you; the main thing is peace in the world, friendship between peoples. We must bring peace and ban the hydrogen and atomic weapons. These are the ideas that move all honest people.

12. Would an exchange of students between the U.S. and Russia be helpful?

Khrushchev: Such an exchange existed formerly between our countries. Several of my friends went to the U.S. and studied there. One, Semiyan, is Deputy Prime Minister of the Ukraine. Deputy Foreign Minister Kuzmitsoff is another. After the war this exchange unfortunately stopped. We remember the great American Roosevelt—a wise and intelligent person—who correctly understood the historical process. Unfortunately with his death cooperation stopped. If we resume cooperation, this will help the whole world as we are the two most powerful countries. If two small countries fight this is sad, but if two big countries fight this is a catastrophe.

In the days gone by you were absolutely superior over us but this is no longer true. We still have a lot to learn from you but you have much to learn from us, and we should learn from each other on an exchange basis. Last year your specialist, the engineer Morgoss met with us and we gave him the Order of The Red Banner for his work on the Metro. I esteem him but he told one untruth. He said he was formerly in civil engineering in Italy and is now working on housing in Turkey, but I know he was a concrete engineer in America and is now probably doing the same thing in Turkey. He thought he fooled me but he only fooled himself because I believe he is working on American air bases.

13. Under what conditions would you be willing to participate in an exchange of students and how many do you think you could take, perhaps 5000?

Khrushchev: No, that would be too many as we would have to pay for their stay in the U.S. and that would be too expensive.

14. But you are a rich country?

Khrushchev: Yes, but we have no dollars.

15. Then we will pay for your students and you can pay for ours?



Khrushchev: All right please. Some think we fear such exchanges and that our students will turn to capitalism, perhaps some may but this would be no tragedy and would not shake our country, even if some decided to stay in your country and the same thing could happen with your students here, even though I am sure you would pick the staunchest supporters of capitalism to send. This in no way stops our desire for these exchanges.

16. Do you want all kinds of exchanges?

Khrushchev: Yes, certainly. We'll eventually when we get a bit richer, all be able to go abroad, from here and if some people decide to stay abroad we wish them success. But perhaps people will go to the U.S. and be happy there at first and then cry to come back. There are such people in the U.S. Let them come here.

17. We have heard in America that Jews are not permitted to go freely to Israel. Is this true?

Mr. Khrushchev: It is true to some extent and to some extent not true. We don't allow just anyone to leave the Soviet Union. We issue passports to those whose visits are expedient. We recently though allowed a great number of Jews to go to Poland and we knew that many of them would go to Israel from there. I am sure the time will come when all Jews and Russians for that matter who want to go to Israel will be able to do so, I know there are many Jews who have gone to Israel who want to come back here as life is not very sweet for them there.

18. Is it possible for Jews who have relatives in Israel to go there?

Mr. Khrushchev: Yes, I think this is possible. Recently the Prime Minister of Denmark asked us to grant permission for three Jews to leave the Soviet Union and we granted his request.

Of course, we think that Israel has been engaged in aggressive warfare. They recently attacked Egypt and they often make raids against them. The intelligence units of the U.S. often use Jews who have fled for their purposes and this is not good for our security. We do not want an honest man who goes to visit his relatives to be turned into a traitor to his country. But these are only temporary dif-



ficulties which will be removed with the improvement of relations.

19. But Egypt refuses to permit Israel's boats to pass through the Suez Canal and the Gulf of Aqaba and often raids Israel's territory and is there not blame on both sides?

Mr. Khrushchev: Yes, it is a complicated question. You must understand the situation of the Arabs. They lived on their own land and were forced out of Israel. They are suffering and can't have good feeling towards Israel. Also there was the U.N. decision on the boundaries of Israel, but she violated these boundaries and grabbed territory. There needs to be cooperation on both sides to solve the problem.

20. Can any minority group such as the Jews open a theater anywhere in Russia? Would you encourage this?

Khrushchev: This is a very old question. There used to be many Yiddish theaters in many cities, Moscow, Odessa, Kiev, Luav. During the war we lost many Jews. It was a tragedy. In western Ukraine, for example, which came over from Poland, large numbers of Jews paid money to Nazis to escape and fell into the hands of the executioners. They were executed when they got to Poland. You have seen in your travels the culture and customs of many different republics Georgia, Kazakhstan and Uzbekistan and Tajakistan. But the Jews are dispersed throughout the U.S.S.R. We wanted to unite them and established Birobidzhan for this purpose. All that is left now in Birobidzhan is signs in Yiddish at the R. R. stations, but there are no Jews there. There are many Jews in the government and even in the Central Command of the Party. They are assimilated into the Russian culture and language. If we had seven year schools for Jews in the Jewish language where could the graduates go? We would have to establish ten year schools, special universities for them. Other Republics have their own territory and their own language and we encourage this but the Jews are dispersed and engulfed in the culture where they live. They enjoy all the benefits of the Republics where they live and complete equality in economic and political respects. What other freedoms can there be? They can live and work freely and there can be no greater freedom. Our position is that it all depends upon the will of the Jews. If they want to create



a state within our borders like Birobidzhan nobody is against this and it exists to this day, but the initiative must come from the Jews.

21. Under what conditions would you be willing to see Germany reunited?

Khrushchev: We have set forth our policy very clearly. We have only one condition for the reunification of Germany. We hold that the Germans themselves should find a solution to the problem. West Germany is operating on a capitalistic basis, East Germany a socialistic basis. We believe that both have grounds to exist and to develop. Thus the Germans themselves must bring about the reunification without interference.

22. Under what conditions would you be willing to withdraw all troops from foreign countries?

Khrushchev: If the United States and other Western Powers agree to withdraw troops, we will do it together. We are ready to do it now. This would make way for disarmament.

23. Are artists freer in the Soviet Union than in democratic countries?

Khrushchev: It all depends upon what you mean by freedom. Our government encourages artists to contribute to the welfare and culture of the people. In a capitalist country the artist is not free to do this, because his work is done for profit. In the Soviet Union we have highly developed our art in the theater and the ballet, but you don't have your national opera because capitalists must make profit. I am not going to say any more about this because some will think that I am giving out anti-capitalist propaganda!

24. Would you care to comment upon the recent shake-up in government?

Khrushchev: Our press has set forth enough light on the subject. Members of the anti-party group (Molotov, Kaganovich, Malenkov and Shepilov) estranged themselves from the life of the people and held to old concepts. But conditions have changed. Previously we were alone in socialism, but now there are many socialist nations. The anti-party group did not meet the changing situation. The



20th Congress and the Central Committee will not tolerate people of this position. However, they are still members of the Party.

After the formal conference we lingered for a quarter of an hour more taking pictures and talking informally. We emphasized the fact that we desired peace and friendship among all nations. Khrushchev declared: "No sane person wants war. There are no more staunch supporters for peace than in our country."

He does not appear to be insane and the people of the U.S.S.R. profess to want peace. But we should not be lulled into complacency by these impressions. It is the ultimate aim of the Communists to take the world, to sovietize all nations. If we are to survive as a nation of free people, it is imperative that we strengthen our spiritual, moral, economic, political, and military forces. At the same time we must seek to break through the Iron Curtain and establish more effective lines of communication with the citizens of Sovietland. We must try to convince them that we are not "warmongers" but that we sincerely seek a just and lasting peace for the world. It must also be made crystal clear that we do not want peace at any price and that we are ready to lay down our lives to preserve and to promote our faith and freedom.



## *Preaching On Race Relations*

BY FOY VALENTINE

"The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?" (Amos 3:8).

As holy men of old accepted the reality of sin without arguing its existence, so men of God in the Twentieth Century has no choice but to accept the fact that there is a race problem. To argue its existence with responsible people today would be to insult their intelligence. The minister of the gospel is not therefore concerned about proving that there is a race problem. He is concerned rather about getting redemptively involved in the solution of it.

### *Is There A Need for Preaching On Race Relations?*

In many ways the knottiest social problem faced by Christians in the world today is that of race relations. This is the dominant politico-ethical issue of our time. Racism is indeed, as Edmund Soper has said, a world issue.<sup>1</sup> And to this issue Hawaiians, Indonesians, Indians, Tibetans, South Africans, West Africans, and South Americans as well as Communists, Mohammedans, Jews, Buddhists, and all the rest are astoundingly, appallingly, attentive.

The tensions connected with the race problem, both between the white and colored races and between pastors who believe one way and people who behave another way, are great today. In some respects the situation is worsening. Whereas good will and Christian brotherliness had begun to replace bitterness and hatred a few years ago, there is now a tragic and often complete breakdown of communications both between the races and between pastors and their church members at the point of race relations.

Church members today are hearing many messages concerning race. Democracy, communism, organized labor, professional sports, and a host of others are speaking to this issue; but God has the only adequate message. His word is not bound, and his preacher to whom the Lord God has spoken cannot but prophesy.

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1. Cf. Edmund D. Soper, *Racism: A World Issue*, (New York: Abingdon-Cokesbury Press, 1957.)



A few church people today are actively and earnestly involved in working toward the Christian way in race relations. A few are vigorously engaged in using their Bibles to defend segregation and to seek to spread the doctrine of racial superiority. The great majority of church people, however, are milling around in the middle between these two minority positions. They need leadership. The pastor is the man in God's plan to give them that leadership. If he does not lead, then irresponsible men not anchored to Jesus Christ will do so. The people need the clear preaching of the redemptive message of Jesus Christ. It is the preacher's high calling of God in Christ Jesus to proclaim this message, crying with Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).

The devils of racial pride and prejudice are upon us. God knows that even his own people need deliverance. There is indeed a need for preaching on race relations.

### *Can It Be Done?*

Rather careful samplings indicate, as does the general state of affairs in the area of race relations, that most preachers have remained silent on this issue as far as any real communication of the gospel to their people is concerned. The head of the White Citizens Councils in one Southern state, an active deacon in a Baptist church, after lambasting those preachers who had opposed his group, said, "My pastor has taken an ideal position in this whole matter. He has never once so much as even mentioned it."

The white minister, not only in the South but in the North and in South Africa and in much of the rest of the world as well, faces a very real dilemma. His experience of grace in Jesus Christ prompts him to prophesy against racism with all of its attendant evils, but his pastoral responsibility prompts him to keep his silence so as not to disturb the fellowship. His convictions lead him to preach the wholly relevant word of God from the housetops, but his concern for his congregation tells him that the injection of this race problem into his pulpit ministry will disrupt and alienate his people not only from him but also from each other. On



one hand he has a moral compunction and on the other a religious vocation. It is this schism in his soul which has tied the preacher's tongue. An editorial first published more than a decade ago speaks clearly to this conflict raging in the pastor's heart:

. . . The Church is forever in danger of shunning absolute judgments that are clearly dictated by Christian principle for fear of putting too great a strain on its "fellowship." It is under that kind of treatment that the fellowship evaporates. Unity in diversity is a valid ideal but one that is always in danger of corruption. The moral judgment now crystallizing about race segregation is akin to that which condemned slavery. It will not be abolished even in the Church at one stroke, but the important thing is that no congregation and no denomination should ever have a clear conscience while conforming to this pattern. If they can do so then the Christianity to which they subscribe is not that of the New Testament. . . .<sup>2</sup>

It is true that some of the segregationists go to the Bible to defend their position.<sup>3</sup> But there has been no responsible biblical exegesis forthcoming, despite all the labor put forth, to support the segregationist position. Other segregationists insist that God made the whites white and the blacks black and that it is his purpose in the natural order that never the twain shall meet in any kind of real integration.<sup>4</sup> Still other segregationists have held that the Sermon on the Mount is not for this dispensation and that the Kingdom of God is not in the least concerned with the many and varied distinctions in this present age.

These arguments serve to intensify the conflict in the minister's mind unless he can understand that the race question is involved in the very gospel which he preaches. "There is a way to integrity and witness in this matter for the pastor, if the race question is not an expendable moral issue, but a matter of the Gospel, a fundamental question

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2. Editorial, *Christianity and Crisis*, April 1, 1946.

3. A rather typical effort of the Bible-quoting segregationists is the privately published eight-page booklet by Carey Daniel entitled *God the Original Segregationist*.

4. A typical presentation of this case is made by L. Nelson Bell, "Race Relations Should Be Natural and Not Forced."



about the character of that Church he feels responsible to serve."<sup>5</sup>

What God-called man has not felt the Spirit bearing witness with his own spirit so that in prophetic ecstasy he has, with his Lord, opened the book of Isaiah and found the place where it is written and cried with his Master, "The Spirit of the Lord is upon me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord"? (Luke 4:18-19). In the area of race relations such an experience surely means that the pastor is not called to be a suave reconciler of differences in a club where individuals from a certain economic class who happen to like each other have banded themselves together under certain exclusive membership rules. It means rather that he is called to preach the unsearchable riches of Christ in such a way that in God's grace he builds the Church of Christ and is God's instrument in developing the church as "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 2:9-10). In the area of race relations this means that the pastor is not satisfied to see his people conformed to this world or any of its vain traditions but that he must keep preaching and working until he sees them transformed, from their prejudices and all the other sin which does so easily beset them, by the renewing of their minds (Romans 12:2).

The preacher's choice is not as to whether or not he shall apply the Gospel. It is rather a choice as to whether he shall accept and preach Christ's Gospel or another gospel. When Christ dictates one thing and duty another, then duty becomes expendable for Christ. "The way, the truth, and the life," is never expendable.

By silence and tact the preacher can maintain a false

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5. John Deschner, "Segregation and the Minister's Faith," *The Perkins School of Theology Journal*, Spring Number: 1958, p. 4. See the entire article for a most illuminating discussion of this subject.



peace in his congregation. But it can never be the "peace of God that passeth all understanding," and to this situation, sooner or later, Christ as the Prince of Peace must bring the sword (Matthew 10:34).<sup>6</sup> Of course, the preacher could never be justified in proclaiming from the pulpit simply his own opinions about race. He could never accomplish God's purposes by browbeating the people who disagreed with him. He could, and if he is true to his calling he must, bring the Gospel of reconciliation into his pulpit. The race question challenges the preacher not to enter a crusade for Christian morality but to be God's prophet, not to do something extra but to do the one thing essential.<sup>7</sup>

So the pastor must answer not just the question, "Can I preach on race relations?" He must answer a prior question, "Can I fail to preach on a subject to which the Word of God speaks with complete and overwhelming clarity?"

#### *How Can the Preacher Go About Preaching on Race Relations?*

No pastor in these trying times would attempt to preach on race relations without constant and earnest prayer. When in prayer the preacher bares his own needy soul to the Lord, confesses his sin, and is cleansed and then empowered by the Holy Spirit, then he can preach positively and powerfully on the subject. If the preacher can pray his way through to God's perfect will regarding his obligation to preach on race relations, he can then stand before his people and, with the authority of prevailing prayer behind him, say, "Thus saith the Lord." They will listen. They will listen because they still want to know, "Is there any word from the Lord?"

The mightiest weapon in the hand of the preacher who feels he must preach on race relations is his only appropriate weapon, the sword of the Spirit which is the word of God (Ephesians 6:17). If his preaching on race relations is tied to the Bible so that the people understand that God is speaking to them through his holy Word, then this is far better than for him to approach this subject from the standpoint of

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6. *Ibid.* p. 9.

7. *Cf. Ibid.*



sociology, economics, or politics, or from the standpoint of the experts in the field, or simply from the standpoint of his personal convictions. In the area of race relations, as in other areas, it is the pastor's responsibility to "preach the word" (2 Timothy 4:2).

The pastor who feels led to preach on race relations will miss one of his best opportunities today if he does not relate this preaching to the foreign mission enterprise. Most of God's people are honestly, genuinely interested in foreign missions. If they can be led to see that the Christian missionary effort on foreign fields is directly affected by racial attitudes and actions at home, then they are far more likely to take seriously the preacher's sermon on race and bring forth fruits meet for repentance. The witness of the missionaries at this point is unanimous. It is well stated by Ross Coggins of Indonesia whose poem, "From A Missionary's Point of View," written when he first went to the mission field has become well known:

Would God that friends of segregation  
For awhile could leave our nation,  
Come with me across the seas,  
Work by my side with Japanese,  
Or, if not here, some other clime  
Where Christ is preached—Oh, just one time!

But, lacking means of transmigration  
And knowing well the limitation  
Of mere words upon a page  
These lines are framed: the world will gauge  
The light we lift by darkness driven  
From countries whence this faith is given.

In times of swift communication,  
Nation cannot hide from nation  
What it does. Within brief hours  
Headlines shout how hatred's powers  
Close love's doors with jarring thud  
Because of race, because of blood.

A helpless, dark-skinned boy is slain,  
His slayers freed to slay again;  
No mark of Cain upon their brow,  
They strut in triumph and avow,  
"If a nigger is my brother,  
Let his keeper be another."



Is there no love that will transcend  
Man's petty strife and condescend  
To men of other creed and hue?  
Forgive! They know not what they do!  
Is it too much, we humbly ask—  
Unchain our hands to do our task.

The pastor who has the love and respect of his people and who is positionized among them as God's man generally will not encounter serious opposition when he works into his pulpit ministry an emphasis on the Christian way in race relations. He may make a passing reference in another sermon or it may be that he should preach an entire sermon on the subject. If the preacher does not speak positively on the subject, his silence will certainly be understood by some as indicating that he believes the Gospel has nothing to say in the area of race relations. If he does preach an intelligible sermon on race, his position may alienate some. Is it not better, however, to preach the Gospel and be hounded by Hell than to preach another gospel and be alienated from Heaven? In his preaching today, the Christian minister needs to be very sure that his trumpet gives not an uncertain sound.

#### *What Results Can Be Expected from Preaching on Race Relations?*

Within recent months many preachers throughout the land have felt compelled to proclaim the wholly relevant Word of God at the point of race relations and have been amazed at what happened. Excerpts from letters in my personal correspondence files may help to indicate what can be expected from preaching on race relations.

A pastor in Florida wrote, "I plan to break my prolonged silence on the racial problem and speak concerning it this coming Sunday." Then in a few days he wrote again: "I preached for one solid hour and God moved in a mighty way. Never have I preached a sermon that was more acceptable or received more commendation. Fourteen people responded to the invitation and several others have called me stating that they would join this next Sunday. Some are wanting me to have it printed. One good thing I learned from preaching this message on race is that our people have



thought more deeply and seriously on this matter than I had realized. The pendulum is swinging and I think the Christian doctrine of the dignity of man is emerging—a hopeful sign in our day.”

A pastor in Louisiana wrote that for years in sermon after sermon he has made passing references in sentences, ideas, paragraphs, and sections of sermons on the idea of Christian race relations. Three times he has preached an entire sermon on the subject. The last time he did so, however, “there was an explosion,” most of which “came from persons outside our church—Methodists, Presbyterians, other Baptists, and those of no church.” When these forces in the community raised a howl to silence this pastor, his deacons and his church rallied behind him and declared without equivocation that their pulpit would remain free. Since then he has discussed the Christian approach to the race problem in other sermons and has personally opposed the state legislature’s efforts to close the schools in the manner of Little Rock. “So far as I know,” he wrote, “only one man absolutely quit the church, and he was relatively inactive anyway. A few others, most of them likewise irregulars, quit temporarily; but all have returned. Some did threaten to withdraw their financial support, and I’m sure some did. However, not a single tither did that, nor did any other substantial giver. Our finances have been excellent. Our budget and receipts are higher each year. We have not missed a bank payment, and plan to pay out ahead of schedule. Our mission offerings have increased each year. We have had a consistent number of professions of faith and additions by letter. Last year we had the largest number of baptisms in several years. I do not know of any who refused to join because of my stand. One man did join because of it.” This preacher says that he carefully weighed the matter of preaching on race before he decided God was leading him to do it and then that he felt “a great sense of personal release when I decided to go ahead.”

A pastor in Arkansas wrote, “My sermon for September 1, 1957 was already prepared. On Thursday, I fell under the definite conviction that it was my responsibility to preach upon the problem of integration, since our schools were to be integrated on the following Tuesday. I have never had



a greater sense of God's leadership than when I threw away my prepared sermon and went to work on the one entitled, 'A Pastor Looks at Integration in Little Rock.' I have never had a greater sense of satisfaction and wellbeing than following the delivery of the message. I knew I had followed the leadership of the Holy Spirit. I had deliberately faced the possibilities and decided that I would rather have my self-respect than my job. The Holy Spirit definitely empowered the presentation. I had the undivided attention of everyone in the church auditorium. . . . I know that many people left the auditorium quite agitated. . . . On the other hand, one young couple expressed the attitude of a large number of young adults and young people. The wife called to say, 'I thank God that my pastor helped me to form my own opinion. Many of my friends have said, 'We don't know what to believe. Our pastor has not given us guidance. I want you to know that you have helped us to take our position and for that we are grateful.' The sermon did not cause a serious problem in our church. . . . During the invitation following the sermon on integration, we had six additions to the church. Two came forward for baptism and four by letter."

A pastor from Mississippi wrote, "My people responded very favorably to my sermon on 'A View of the Race Issue.' I advertised it about two weeks in advance and there was a very good crowd. I felt perfect freedom of utterance as I spoke and the Holy Spirit witnessed in power. I closed with an invitation but there were no additions. After the invitation, every aisle in the church filled up with people coming toward me and for a few seconds I did not know what they had in mind. There were about five hundred people present and, without a single exception, they shook my hand and thanked me for the message. They were moved with deep emotion. They said, 'All we had ever heard were the views of the politicians and the newspaper editors.' Then they asked me to give them permission to have it put in pamphlet form which I did and they paid for. There was not one word of criticism from anyone."

A pastor in Texas wrote that on a Sunday morning he preached on "What I Believe About School Integration" using Galatians 3:26-29 as his Scripture. "The response," he



said, "was excellent." He quoted members of his church as saying: "Our pastor preached what the Bible plainly teaches on this subject"; "Our pastor stood firmly on the teaching of the Word of God. It was clear and concise and we are happy about it"; and "I was thrilled that our pastor would speak so openly and boldly on it." His only opposition came from a man who was not a member of the church but who was active in the work of the White Citizens Councils. The following Sunday, during church services, white supremacy propaganda was put under the windshield wipers of cars around the church. This pastor's spirit, however, was not dampened by this opposition for he testified, "I have been preaching for fourteen years and I have never had a greater thrill in preaching. The freedom in delivering the message and the power of the Holy Spirit were unique in my ministry."

The most interesting thing about these statements is that they are completely typical of what pastors have experienced, practically without exception, when they have preached recently on race relations.

Only the pastor who is sure he is led by the Holy Spirit can preach with power and effectiveness on this subject. But if God does lead him to preach on the Christian answer to the race problem, the preacher is not as likely to split his church wide open as he is to: (1) feel God's power and experience the Holy Spirit's presence and unction in a thrilling, unusual way; (2) find that his people generally are thankful that he has positionized himself on this moral issue; and (3) see God's visible blessings poured out in abundance as people respond to the proclamation of a Gospel that is really relevant.

At least this is the testimony of dozens of preachers who have tried it.

### Conclusion

We have been a long time getting into our present race problem. If Christ carries, we shall most certainly be a long time getting out of it. The Romans had a saying, *Historia non facit saltum*—"history makes no leaps." What has been happening, good and bad, in the area of race relations germinated long ago. Social change of heart, as M.



Searle Bates suggests, is a matter of decades if not of centuries.<sup>8</sup> What happens in the future of race relations is being determined by decisions now being made, by sermons now being preached.

Pastors and the Christians who comprise their churches cannot call all the plays in this kind of world; but we can, with the help of God, call enough of them to change the current pattern of tense, bitter, antagonistic, fruitless relationships to one of positive Christian love and genuine Christian brotherhood. "The Lord God has spoken; who can but prophesy?"

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8. *Christianity and Crisis*, Vol. XVII, No. 16, Sept. 30, 1957, p. 122.



## *The Role of the Local Church in Human Relations*

BY THOMAS A. BLAND

The effectiveness of the Christian witness in human relations rises or falls in the local church. Denominational conventions and inter-denominational gatherings render a good service in formulating statements of Christian principles, but the testing ground for the implementation and the application of these principles is, primarily, the province of the local church.

In the latter half of the twentieth century there is no greater problem confronting local churches than the discovery of a Christian pattern of race relations and the projection of specific procedures which will enable the churches increasingly to become channels of Christian transformation in human society. The purpose of this article is twofold: (1) to review what the churches have done in the area of race relations, insofar as the record is available; and (2) to set forth some tentative thoughts on the unfinished tasks of the churches.

### *What Have the Churches Done in Human Relations?*

An appraisal of the record of the churches in race relations elicits both profound gratitude for what has been achieved and a sense of God's judgment upon us for what we have not done.

It is in the faithful proclamation of the gospel to the end of the conversion of hearers that the church fulfills its main mission in the world. The announcement of God's visitation of his people in the incarnation of the Savior and the declaration that in the death of Christ on the cross God was "... reconciling the world unto himself" (2 Corinthians 5:19) are the heart of the gospel. The invitation to repentance and faith calls forth a response from the hearer to become, upon acceptance of the good news, "a new creation" in Christ (2 Corinthians 5:17). The Holy Spirit, who makes effectual in the believer's life the new creation, has been breaking down barriers of racial and religious exclu-



siveness since the day of Pentecost.<sup>1</sup> Therefore, in the proclamation of the gospel with the resultant conversion of human personality, the church is making a major contribution to the improvement of the quality of human relations.

The preceding affirmation is based upon a conviction that the problems of racial prejudice and discrimination are essentially theological. Researchers in the social sciences have added to our understanding of race problems in their identification of the moral nature of such problems,<sup>2</sup> and in relating these problems to man's cultural environment and his psychological mechanisms. However,

. . . the problem of race is at its deepest level not a factual problem, nor a moral problem, but a theological problem. Its locus is not finally in man's cultural environment nor in his inadequate knowledge of racial information, nor yet in his moral inertia. These are satellite powers to the final demonic iniquity, man's inner perversity of will, his worship of the finite. . .<sup>3</sup>

If it is true that racial prejudice and discrimination are evidences of universal sin, then it follows that "the converted will is prior in importance to the informed mind"<sup>4</sup> in dealing effectively with these issues. Hence, the crucial significance of preaching is seen.

Have local churches consistently proclaimed the gospel of redemption and reconciliation? Have ministers sought to teach their people the basic doctrines of God's work as Creator, Governor, Redeemer, and Judge? Has due emphasis been given to the affirmations of Creation, Incarnation, and New Creation? Have the Biblical demands of justice and love been clarified and related to concrete life situations? Have members of our churches been confronted

1. Henlee H. Barnette, "The Significance of the Holy Spirit for Christian Morality", *Review and Expositor*, XI, 1, January, 1955, p. 13.

2. The thesis of the definitive work on the race problem in America is that it is fundamentally a moral problem, a gap between America's profession of faith in freedom and equality and the actual practices of the American people. See Gunnar Myrdal, *An American Dilemma* (New York: Harper and Brothers, 1944), *Introduction*, pp. xlv-lix, and *Appendix 1*, pp. 1027-34.

3. Waldo Beach, "A Theological Analysis of Race Relations" in Paul Ramsey, (ed), *Faith and Ethics: the Theology of H. Richard Niebuhr* (New York: Harper and Brothers, 1957), pp. 208-9.

4. *Ibid.*, p. 214.



with the Biblical teaching concerning the solidarity of the human race and the obligations of the Christian community to witness to all races? The beliefs and practices of the members of local churches reflect the content, the intent, and the extent of the preaching of this gospel, or the failure to preach this gospel.

A direct result of the preaching of the gospel is the missionary outreach of the local church. A major contribution to better human relations has been made through the world mission enterprise. This factor should not be overlooked. Nevertheless, it is tragic that some churches show more concern for the Negroes in Africa than for the Negroes in their own communities. Moreover, the missionary endeavors abroad are hampered by un-Christian racial attitudes and practices in this country.

What about the practices of local churches in race relations? In the long history of the Christian Church, until fairly recent times, racial churches were unknown. No indication of race or color being a bar to fellowship or a condition of membership has been discovered in a study of the Christian Church prior to the seventeenth century.<sup>5</sup> In the United States the separation of Negroes and whites into racially distinct churches did not occur on any large scale until after the Civil War.<sup>6</sup> Today, however, the church is "the most segregated major institution in American society."<sup>7</sup> The rise and development of segregated churches in America was only another facet of a crystallizing segregated society.<sup>8</sup>

By the middle of the twentieth century the American churches had overwhelmingly become segregated. While reliable statistical information on this point is difficult to obtain, it is authoritatively asserted that "less than one-half of 1 percent of the American Negro Christians worship cus-

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5. Benjamin Mays, "The Church and Racial Tensions," *The Christian Century*, September 8, 1954, p. 1068.

6. T. B. Maston, *Segregation and Desegregation: A Christian Approach* (New York: The Macmillan Company, 1959), p. 134.

7. Liston Pope, *The Kingdom Beyond Caste* (New York: Friendship Press, 1957), p. 105.

8. Readers who are interested in tracing the historical development of racial segregation in the United States are referred to C. Vann Woodward, *The Strange Career of Jim Crow* (New York: Oxford University Press, 1955).



tomarily with white Christians. Probably less than 10 percent of the local Protestant congregations contain any mixture of racial groups. At the denominational level, approximately 95 percent of the Negro Protestant Christians belong to Negro denominations. . .<sup>9</sup> A study made by the Presbyterian Church in the U.S.A. in 1957 to discover "the extent to which racial integration has been achieved" in local churches revealed a vast majority of all-white congregations. Of 4,766 churches responding to a questionnaire, 3,964 were all-white in membership or participation.<sup>10</sup> According to one informed source there are only fourteen racially desegregated churches in the Southern Baptist Convention.<sup>11</sup>

While the statistics cited above bear testimony to the fact that local churches in America are largely segregated institutions it does not follow that this practice has the approval of Christian individuals or groups.

Edwin R. Embree speaks for many Negro Christians when he says that Negro Christians want an "open-door" policy with regard to church affiliation. Many Negro Christians desire separate, but not compulsorily segregated churches.<sup>12</sup>

Benjamin Mays, a leader among Negro Baptists, has said:

It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's church. . . .<sup>13</sup>

Denunciations of segregation as a denial of the Christian faith and ethic and a pledge to work for "a non-segregated church and a non-segregated community" have been articu-

9. *The Christian Hope and the Task of the Church*, "Intergroup Relations—The Church Amid Racial and Ethnic Tensions," Part V of Six Ecumenical Surveys Prepared for the Second Assembly of the World Council of Churches (New York: Harper and Brothers, 1954), p. 7.

10. "Racial Integration in the Churches," *Social Progress*, September, 1958, pp. 27-29.

11. Joseph Martin Dawson, "I belong to a Southern Baptist Integrated Church," *The Christian Century*, November 12, 1958, p. 1303.

12. Edwin R. Embree, "Color and Christianity," in Willard Sperry (ed.), *Religion and Our Racial Tensions* (Cambridge: Harvard University Press, 1945), p. 54.

13. Mays, *op. cit.*, p. 1069.



lated by the National Council of the Churches of Christ in the U.S.A. and various denominational bodies, including the following: the Congregational Christian, Evangelical and Reformed, the Presbyterian Church in the U.S.A., and the American Baptist Convention.<sup>14</sup>

There is obviously a wide discrepancy between statement of principle and actual practice among Protestant churches with respect to segregation. Why is this so? There are at least three reasons.

First, the pronouncements of Christian groups and the practices of local churches have generally been chronologically "out of joint" with the pronouncements properly ahead of the practices. Recognition of this fact does not invalidate the corollary that a religious body may create constructive tension between profession and practice by formulating statements which represent ideals of Christian thought and action which may be later implemented by local churches.

In the second place, the voluntary groups in which membership is determined by vote will likely be among the last strongholds of segregation in America. It may be some small comfort to agree with Liston Pope that "eleven o'clock on Saturday night is even more segregated for the country club set" than eleven o'clock on Sunday morning, which some have called "the most segregated hour in the week."<sup>15</sup>

A third factor relating to the slowness of the churches to desegregate is church polity. Desegregation will probably occur first in those churches with a hierarchial government. Among the last will likely be those local churches that are "most completely controlled by the congregation."<sup>16</sup> One reason given for the reluctance to desegregate is fear of loss of members and/or financial support.

This would undoubtedly happen in many places. The experience of one large Southern Baptist congregation located in a desegregated university center was the loss of only four families as a result of a decision to desegregate.<sup>17</sup>

In an appraisal of what the churches have done in race relations it is important to remember that a ferment of

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14. *The Christian Hope and the Task of the Church*, p. 39.

15. Pope, *op. cit.*, p. 105.

16. Maston, *op. cit.*, p. 139.

17. Dawson, *op. cit.*, p. 1304.



good-will has been created through preaching and other ministries of local churches, that racial attitudes of individuals have been modified through genuine conversion experiences, and that better relations have been achieved through local and world-wide missionary efforts. On the other hand, let us contritely confess that our practices have often been inconsistent with our professions.

*What May Local Churches Do In  
Human Relations?*

Attention is focused in the remainder of this article on what local churches may do to improve the quality of racial relations in the local community and around the world. As has been suggested these thoughts are written with a note of tentativeness, and upon the presupposition that the Christian gospel and the Christian ethic are both transcendent and relevant to decisions and modes of behavior in concrete social settings and, therefore, cannot be identified exactly and perfectly with any social structure.

1. In the first place, the local church may rediscover its nature and function in human society. Practically speaking, this means a recognition of the unique character of the local church as *ecclesia*, "called out ones", a local gathering of "God's own people" (1 Peter 2:9-10). A re-examination of the New Testament references to the Church as "the church of the living God" (1 Timothy 3:15) and "the Body of Christ" (1 Corinthians 12:12-31) will provide guidance to Christians in the re-affirmation that they are not to be conformed to this world, but are to be transformed by the renewal of their minds (Romans 12:2). As a people of God the goal of the local church is to "increase among men" the "love of God and neighbor."<sup>18</sup> As a gathered community bound together by a common confession of faith in Jesus Christ as Lord the fellowship of brethren is, ideally, to transcend racial and class distinctions.

It may be wise for local churches to take a new look at the need to improve the spiritual quality of their membership. A strong concern for a regenerate church mem-

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18. H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper and Brothers, 1956), p. 31.



bership united with an adequate program of Christian moral education would be in harmony with the central message of the New Testament and would enlarge the effectiveness of the churches in the human communities in which they are located.

2. In the second place, the local church may insist on the right of the minister to exercise responsible freedom in the proclamation of the gospel from the Church's pulpit. This is not to be interpreted as an invitation to use the pulpit to propound racist dogmas. It means that the minister must have freedom to preach the whole counsel of God, and to relate his preaching to contemporary social issues. The spiritual maturity of a congregation is tested when the congregation is willing to hear the prophetic and pastoral voice even though the Word of God is not consonant with the national, regional, or community mood.

3. The discovery and nurture of Christian lay leadership to stand for justice in government, business and professional life is a third thing which the local church may do. Progress in race relations depends directly upon the intelligent awareness, the thoughtful concern, and the spiritual sensitivity of Christian laymen and women. The cultivation of the inner sources of strength through prayer, the increase of courage in the presence of evil, and the commitment to responsible Christian citizenship as a Christian vocation are among important achievements which come to one within the context of a wholesome Christian community.

4. In the fourth place, the local church may take an unequivocal stand for the maintenance of law and order in community, state, and nation in the midst of turbulent social changes. The Supreme Court of the United States has ruled that public schools must desegregate. Evasion and other forms of resistance will eventually break down. Responsible denominational bodies, including the Southern Baptist Convention, have affirmed their recognition of the basic rightness of the Supreme Court's decision, and appeals have been given to maintain the public school system.<sup>19</sup> In many communities today the public school system is in jeopardy. Churches are being asked to make their facilities available for "private schools." Local churches will be wise

19. *Annual of the Southern Baptist Convention*, 1954, p. 407.



to refuse to aid and abet the abandonment of the public school system.

5. Churches may work on the community level for the cultivation of fellowship across racial and cultural lines. Many churches in the South have followed the practice for years of observing Brotherhood Sunday. On such occasions, ministers and choirs often exchange churches across racial lines. Moreover, a number of ministerial associations in the South have been interracial for years.

A suggestion came in the 1957 report of the Committee on Social Service and Civic Righteousness in one of the state Baptist Conventions in the South (North Carolina), that "... each church appoint a Race Relations Committee to keep the congregation informed about problems related to race within the community and to ease potential areas of conflict by working with Negro leaders and providing opportunities for mutual understanding."<sup>20</sup>

6. There are churches in which a racially inclusive membership already exists, and there are other churches in which such a step is forthcoming. Maston is probably correct in saying that inclusive membership will come first in college and university towns and cities, and next in those churches that minister to middle and upper classes of educated professional people.<sup>21</sup> It is also likely that there are newly-organized churches which could adopt a policy of racial inclusiveness in their membership at the beginning of the church's existence with a minimum of difficulty.

When a church moves in the direction of an inclusive membership, the following points, gathered from the experience of a church-related educational institution in the process of desegregation may be helpful. (1) Agree upon a firm policy. (2) Plan for cautious advance. (3) Devise ways and means to deal with opposition constructively.<sup>22</sup> Special care should be exercised to maintain a relationship of love and concern for every member of the church, regardless of agreement or disagreement in the midst of racial change.

20. *The Biblical Recorder*, November 2, 1957, p. 3.

21. Maston, *op. cit.*, p. 139.

22. Merrimon Cuninggim, "Integration in Professional Education," *The Annals of the American Academy of Political and Social Science*, March, 1956, pp. 109-115.



### *Conclusion*

In working in this challenging but difficult area of human relations, the Christian must beware of the twin perils of naiveté, on the one hand, and of despair on the other. Let the Christian remember that we shall not arrive at any perfect or final solution to these problems. Let the Christian also remember the value of proximate goals. Our task is to change human society as it is into what, by God's grace, it may become. The successes may be little and the reverses may come frequently. Nevertheless, the local church must continue to be alert to its responsibility. As one thoughtful Southern Baptist author has put it:

The American churches will have to deal with the race problem for many years to come. . . The situation is changing much more rapidly than most people believed possible. Attitudes, too, are changing more rapidly than they believed possible. But we are yet far from the ideal. The church must continue to hold up the Christian ideal as the standard by which our culture must be judged. It must furnish to individuals the motivation and the guiding principles for a more just order. Above all, it must challenge individuals to live by their faith, regardless of the culture within which they find themselves. This it must do because "our citizenship is in heaven."<sup>23</sup>

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23. Roger H. Crook, *No North Nor South* (St. Louis: The Bethany Press, 1959), pp. 110-11.



## *Applying An Ethic in An Adverse Environment*

BY RALPH A. PHELPS, JR.

The race situation in Little Rock, Arkansas, the past two years has taught a great many lessons, not the least of which is how difficult it can be to apply a transcendent ethic to life in an overwhelmingly hostile social situation. Getting from where a society is to where it ought to be can become an unbelievably complicated and trying process, as Arkansas' experience so forcefully demonstrates.

"If it is assumed that the Christian ethic on race relations would demand desegregation—as the overwhelming majority of Christians outside the Deep South would agree that it does—why is this not done immediately?" is a question often posed by people unfamiliar with the factors at work against the application of the ethic. This study proposes to examine some of the elements which constitute hostility to the full-length, immediate application of the principle that God is no respecter of persons and that man is to love his neighbor as himself; for whether these elements are right or wrong, they exist and must be taken into account in any ultimate solution to the problem.

### *Adverse Factors*

The first and most evident factor opposing racial desegregation in the public schools and elsewhere is that the overwhelming majority of the white people in the state are opposed to the ending of segregation of Negroes. This is not universally true of the public's attitude, of course; for in those sections of the state where there are few Negroes there is relatively little opposition to desegregation, and in all sections there are some who believe that segregation is morally and socially wrong. But the bulk of the population is concentrated in areas where the Negroes are numerically strong, and in these sections segregation is a part of the very air the people have breathed for generations.

Coupled with the deep-seated feelings on the race question is an equally intense resentment of the Federal government's role in the Little Rock situation. A great many



people who were opposed to Governor Orval E. Faubus' action in calling out the National Guard to thwart the admission of Negro students to Central High School in 1957 swung over to the governor's side when President Dwight D. Eisenhower sent the 101st Airborne into Little Rock to patrol with bayonets fixed and guns ready, as if expecting the twentieth century counterpart of Fort Sumter to be fired on momentarily. It is the belief of many that if any one thing made a hero of Governor Faubus in the eyes of his state, it was this unnecessary action of sending outside troops into the state to treat it like an occupied province. The federalizing of the National Guard, which was made up of Arkansas men, would have accomplished the same end and would have avoided the sharply-drawn battle lines of state versus federal government. Resentment of federal interference, painfully reminiscent of Reconstruction days, caused an even further breakdown in relations between the races; and the Negro once again was the recipient of transferred resentment.

A third factor was that of political ambition. While no one but God alone knows the degree to which political ambition has motivated the various leaders, state and national, who have been involved in the Little Rock crisis, there is much *prima facie* evidence that political considerations were at least a part of the motivation on both sides. Some legislators would admit privately that they voted for segregationist laws with which they did not agree personally and which they were confident would be declared unconstitutional as soon as they were tested in courts, but they said that they dared not do otherwise. As one man declared, "A politician can't practice his art unless he's in office, and he can't stay in office unless he goes along with the majority on these questions." Politicians on the state level sang the song calculated to get them into or keep them in office, while some on the national level whose private views and public utterances are diametrically opposed sang an opposite tune to try to win the Negro vote in large northern cities during the next national election. Neither side seemed to have as its primary goal the finding of a workable solution to the problem.

A fourth factor was the part the press played. If anyone ever chronicles fully the role of the press in this explosive



human drama, a great number of the magazines and newspapers of the land will stand revealed not as mighty guardians of the whole truth but as hucksters concerned first and foremost with putting something in their own tills. From the time that they showed pictures of great "mobs" outside Central High School—the majority of which "mobs" were made up of reporters trying their best to stir up something so they could have a hot story, picture, or television interview for their employer—to the present, a vast segment of the Northern press has concerned itself with anything except presenting a preconceived picture which it wants to depict, no matter what the evidence may be. Newspapers within the state of Arkansas have done a relatively good job of presenting the whole picture, although a person may have to read more than one paper to get a full story (Example: An integrationist daily recently said there were 1,000 people at a segregation rally, while a segregationist daily claimed there were 5,000 at the same meeting.) But publications outside the state have frequently done a pure hatchet job totally unrelated to the truth. A New York newspaper which is regarded as the paragon of virtue purposely distorted a story which we gave their staff reporter, and a national news magazine and one of the wire services refused to take the part of a statement adopted by our Board of Trustees in establishing Baptist High School in Little Rock because the statement did not fit into their picture they wanted to present of what was being done. Their excuse for not telling the whole truth was, "Our readers wouldn't be interested in that." All news media have by no means been guilty of this gross lack of ethics, but enough have been to make those close to the scene wonder how the phrase, "responsible press," ever originated.

A fifth factor has been the role of the extremists on both sides of the issue. It is generally known that the extreme segregationists have irreconcilable attitudes on the race question and may threaten to go to extreme lengths to carry their points; they are quite open and vocal in their position. But what is not generally known is that at the other end of the spectrum there is a hard-core group equally as prejudiced, unbending, and irrational. The vituperation of both groups can be unbelievably bitter, and they are completely unwilling to recognize the existence of a "mod-



erate." To them the possibility of an interim ethic between one of the extremes is unthinkable. In fact, any one who tries to play the role of peacemaker is apt to be cut down from both sides; and a person who attempts to be a "moderate" is viewed by one extreme as a communist and by the other as a spineless eel. The extremists have made it difficult for the people in the middle. Having no real spokesmen, to make their views felt on the issues at stake. This atmosphere, which must have been similar to that of the European police state, has been such that many people who think calmly have felt it the better part of valor to keep silent lest they lose their jobs, their friends, and their positions in their community.

A sixth factor has been the inability of the church to be a decisive force in the struggle. The impotency of the church has resulted from (1) the fact that the pastors themselves were divided on the question of desegregation, (2) the fact that in many cases where the pastor of a church favored desegregation his membership did not, and (3) the fact that the great majority of church-going people never had developed, prior to 1957, any basic convictions that race was a matter of concern to church people. Some of the most vocal leaders of the White Citizens' Council were ministers who loudly asserted that God was the first segregationist and that any who thwarted segregation were working against God's plan for mankind. In some cases where ministers dared to speak up, their membership either backed them up against a wall and gave them the option of keeping quiet or leaving town or, even more effective, engaged in a silent boycott—both financial and attendance—of the church until its whole program evidently suffered because of the publicly-expressed views of the minister. In still other cases, it was apparent that the whole question of human relations was a blind spot for the simple reason that while many congregations had bragged about the "full gospel" which was preached in their churches, they had never had even a suggestion that God was concerned with how man treated his fellow man of a darker hue. It is most difficult for a minister to speak forthrightly in an atmosphere which brands him as advocating "mongrelization of the races" if he signs his name to a statement favoring public schools.



Another factor has been the general public's apparent lack of understanding of what government is or what the role of law ought to be in a democratic society. This is evident from the fact that a great number of people have supported the position that the public has to obey only those laws which it likes and that it is not bound to follow unpopular court decisions such as the 1954 United States Supreme Court decisions on desegregation in the public schools. Quite evidently the lessons taught in high school civics courses have long since been forgotten—if indeed they were ever learned. A professor of political science in one of the state's colleges has said that his students seem not to have acquired, prior to coming to college, even the foggiest idea of what roles government and law are supposed to play. This absence of any sharply-defined concepts has made the public vulnerable to accepting at face value statements which are completely contrary to fundamental principles of democratic government.

An eighth factor has been a lack of appreciation for the value of free public education. When a city such as Little Rock votes by a three-to-one margin to have no public schools in the Fall of 1958 rather than accept even token integration, it is evident that a high value has not been placed on public schools as such. A great many people, once the school crisis developed, were either caustic in their criticism of public schools or felt that a city could probably get along fairly well without ever having them again. Quite evidently the general public had not been deeply sold on the value of free public education in a democracy, or there would have been a great uprising against any individual or movement which closed the public schools. Such indignation has still not developed, even though the results of the recall election in which the three most outspoken segregationists on the Little Rock School Board were removed by narrow margins. It must be remembered that all six members of the Board had declared themselves as favoring segregation and that those leading the recall fight against the three who were removed said that the only issue was the "outrageous purge of our (44) teachers."

As in all such cases of social disorganization, hysteria was also a factor. Since feeling was already strong on the race question, it was not difficult for hysteria to result from



inflammatory speeches which declared that Southern traditions were being destroyed, that the communists were behind the integration forces, that the rich members of the "Cadillac brigade" were exploiting the poor whites and were using them as "shock troops," that the NAACP was backed by Northern money which wanted to destroy the South, that intermarriage was the next step which would be pushed after the schools were integrated, etc. As a result of the barrage, a great many decent, honest people came to believe that they had to support segregation or have their children raped, the country turned over to the communists, and the Yankee carpet-baggers run their state as they had after the Civil War. In other words, many of the fears, whether well-grounded or not, were real and caused a host of honorable people to react emotionally rather than rationally.

### Results

The results of the working of the factors listed above are so well-known that they need not even be enumerated. Public schools have been closed for an entire year, the state and federal governments are locked in combat with neither side willing to give an inch, feeling runs high, and bloodshed could well result before the situation reaches a solution. Little Rock has become a symbol throughout the world, and the communists have exploited it to the fullest. No ultimate solution appears on even the most distant horizon.

Ironically, Arkansas had probably made more progress in the direction of a peaceful solution to the problem of desegregation than had any other Southern state prior to 1957. Several years before, the University of Arkansas had admitted Negroes to its schools of law and medicine; the state colleges as well as the university had admitted Negroes to their undergraduate and graduate programs; several public schools had quietly desegregated without fanfare. The situation in these places remains unchanged.

In other areas, however, the relations between Negroes and white have deteriorated sharply. In many places Negroes have lost their jobs, particularly on the plantation of Eastern Arkansas. Attempts are being made to reactivate the Ku Klux Klan, and similar groups are being formed to "protect" the *status quo*. An opinion survey identical to the



one conducted in 1957 was made in the spring of 1959 and revealed that students in our own college were much more opposed to desegregation than they had been two years earlier. Lines of communication between white and Negro groups have virtually disappeared although they had existed for years; and a mutual approach to mutual problems has practically vanished.

### *Conclusions*

If the same situation which has developed in Arkansas as a result of the Little Rock crisis is not to be duplicated hundreds of times throughout the South in the years immediately ahead, several things must be done:

1. Care must be taken to minimize the factors which have produced the net result obtained in Arkansas. Given the same ingredients, the mixture will come out approximately the same no matter where the stirring is done. While there are some things—such as the heritage of feeling on the race question—which cannot easily be counteracted, factors such as blind following of politicians who are evidently honing their own axes or federal actions which aggravate rather than help the situation could be held to a minimum of influence. Awareness that these factors are affecting the total picture is absolutely essential; and an honest, responsible, competent press can do much to help if it will become as dedicated to finding a solution as it is to fanning the flame of trouble.

2. The general public must be better educated than it apparently is on the functions of government and law and the place of public schools in a democratic society. Both school and state must do a better "selling job" on their roles than they have done heretofore. Politicians are going to have to give some attention to broader propositions than how to get elected, and educators are going to have to educate the public to something besides paying better salaries to teachers. Some sort of constructive philosophical frame of reference needs to exist prior to the development of a crisis, for after it erupts it is too late. The time to throw out an anchor is before a storm hits.

3. The churches must contribute more than silence to a struggle which rends a society asunder and sets neighbor



against neighbor. They teach their members that God is concerned with something besides the way a man prays and whether or not he brings his tithe into the storehouse. The gospel of Jesus Christ must be taught and preached fully as it actually is in the New Testament, and the man in the pew must realize that there is "a second great commandment like unto the first." A religion devoid of ethics has little to offer in a social catastrophe, and unless the gospel is applied to life it will do little to change life. It matters not what resolutions are adopted in convention if the membership of the church does not "buy" the resolutions, and it makes little difference what the ministers believe if they have never shared their convictions with their congregations. Christian ethics must be applied to the social order if there is ever to be any hope of an ultimate solution to the race problem, for while the law may force a person to sit by a Negro in school it cannot force him to take hatred for that Negro from his heart, nor can it keep him from seeking reprisals in a thousand other ways for what the law has done in making them sit together. The answer must be found somewhere in the area of Christian love.

Whether one believes that what has developed in Arkansas since 1957 is right or wrong, good or bad, the fact remains that it has developed. And the fact also remains that whatever is done in any similar situation will have to cope with the same factors which have existed in Arkansas unless these factors are controlled or negated. The only place that an ethic might possibly be applied without regard for the environment in which it must function is in the classroom, and the world with its violent, clashing forces is a far cry from a serene classroom. Rather than feel self-righteous about not being in Little Rock, the rest of the South had better be deciding how it plans to apply an ethic in a hostile environment.



## *The Race Factor in World Missions*

BY H. CORNELL GOERNER

Race relations are inherent in foreign missions. By definition foreign missions is the process by which the Gospel of Jesus Christ is transmitted from one region in which it is well known to another region in which it is unknown or little understood. Usually the missionaries who transmit the Gospel are of a different race from that of the people to whom the Gospel is taken. The work of missions ordinarily involves the learning of a foreign language, adjustment to a different culture, and creation of an inter-racial fellowship between missionaries and the constituency of the indigenous churches which are created by their efforts.

Because of the essentially universal character of the Christian faith, and because foreign missionaries have usually been individuals of outstanding devotion, race relations on mission fields have not commonly constituted a problem. Rather, they have been regarded as an opportunity for a positive demonstration of Christian love transcending all barriers of geography and race. The missionary, living and laboring among a people different from his own racial and cultural inheritance, tends to forget that difference and to become more and more identified with the land of his adoption. Likewise, the people among whom the missionary works gradually become accustomed to his appearance and speech and accept him as belonging to them, even while he reminds them of the world-wide fellowship of Christian believers.

Normally a difference of race and nationality is assumed as a given factor in a foreign mission situation. In a time of crisis, what had been almost unconsciously assumed may become magnified in its significance. For example, Dr. Albert Schweitzer had been working as a medical missionary in Africa, and the fact that he was of German race and nationality seemed inconsequential, until France and Germany found themselves at war in 1914. Because Schweitzer's hospital was in French territory, he was suddenly interned and deported. The race factor became determinative in a time of crisis.

During the past century and one half the Christian faith,



particularly in its Protestant expression, has been spread throughout the world in an unprecedented fashion. To an extent not always recognized, this remarkable geographical extension was "in connexion with the expansion of European peoples and the penetration and domination of the planet by them and their culture."<sup>1</sup> Most of the missionaries who transmitted the Gospel were of European race. Most of the mission fields were in European colonial possessions in Asia and Africa. Missionaries went as a part of a larger process by which Western culture, education, and technology were being introduced into the Orient, Africa, and the Middle East.

During the Nineteenth Century, the fact that a missionary was of European racial origin generally could be considered an asset. After initial resistance to inter-cultural penetration, there was gradually created throughout most of the non-Western world an attitude of receptivity to European ideas and technical devices. In broad areas there existed what has been termed a "culture hunger." It was increasingly recognized that the science and technology of the West had enabled the European peoples to make spectacular advances. People whose lives had been molded by the ancient civilizations of the East and who long had been disdainful of barbaric European invaders, who lacked a true "culture," gradually and grudgingly came to recognize that there were elements greatly to be desired within Western civilization. A deep hunger for Western technological devices were created, and an even deeper desire for the type of education which would enable a people to duplicate the technological developments of the West.<sup>2</sup>

In some parts of the world the "white man" was almost revered because of the technological superiority which he had achieved. In other areas he was feared and respected because of his association with powerful colonizing nations. By others still he was envied and resented, yet tolerated until the secrets of his success could be mastered. The European abroad was not always able to distinguish between

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1. Kenneth Scott Latourette, *The Christian World Mission In Our Day*, p. 36.

2. The story of action and reaction between east and west has been succinctly described by Arva C. Floyd in his book, *White Man—Yellow Man* (Abingdon-Cokesbury Press, New York, 1946.)



reverence, respect, and toleration. To him the practical result was about the same: his white skin and his identification with European civilization was a distinct asset wherever he went.

Christian missionaries have been much maligned in some quarters because they took advantage of the cultural expansion of Europe. Christian missions have been condemned as the religious aspect of Western imperialism. Many of the criticisms that have been made have been unjust. Often the Christian missionary was the sharpest critic of the harsher aspects of European colonialism. Far more than the trader or the diplomat, the missionary identified himself with the people among whom he worked and softened the impact of inter-cultural contacts.

Nevertheless, the Christian missionary neither could nor desired to disassociate himself from the expansion of Western culture. He often took full advantage of the favorable atmosphere which was created for the introduction of Christian ideas along with western scientific and technological developments. If being associated with the "white race" was in any sense an asset, then it should be exploited to the fullest for the sake of the spread of Christian truth.

Now all of this is changed or is rapidly approaching the possibility of reversal. In many parts of the world today, a white skin is no longer an asset, but is a definite liability to the Christian missionary. In other areas, any advantages that may have been associated with European culture are rapidly being neutralized. In regions in which there may still be some advantages for the missionary because of his association with Western culture, there are explosive possibilities of a complete change of situation.

The outbreak of World War I in 1914 marked the end of European expansion and the beginning of the break-up of the colonial empires which had been carved out in the preceding centuries. The process was tremendously accelerated by World War II. Since 1945, more than a score of new independent nations have come into existence, most of which were former colonies of some European power. The aggregate population of these free nations approached 800,000,000. Their peoples comprise what are sometimes referred to as yellow, brown, and black races. With the break-up of once



great empires and the repudiation of colonialism, the so-called white race has suffered a great loss of prestige.

The extreme example of this reversal can be seen in China. Once the field for operation of more Christian missionaries than almost any other country, China is now completely closed. The severity of the reaction was due to the Communist military and political victory, and many complicated factors entered into the situation. The race factor alone was by no means determinative. There was genuine friendship between large elements within the Chinese population and Western nations, particularly the United States. There are those who believe that if the United States government had given adequate support to the Chinese Nationalist regime, the advance of Communism could have been readily checked. In some respects the fall of China to the Communists was a simple result of military logistics.

Nevertheless, the surprisingly rapid sweep of the Communist armies across China in 1949, cannot be wholly accounted for apart from the ready response of millions of Chinese to the Communist propaganda, which took full advantage of the deep-seated resentment on the part of many Chinese toward the assumed racial and cultural superiority of Europeans and Americans, who had had a dominant influence on the economic and political life of China for years. The Communists promised to "drive out the white man."

After the Communists took over control of China, some missionaries attempted to remain and to make whatever adjustments were necessary in order to work within Chinese Communist society. It soon became apparent that this was not to be. By 1951 an intensive campaign was underway to expel all American and European missionaries and to require the Chinese churches to sever completely all relations with American and European churches. A common charge brought against missionaries was that they were "tools of American imperialistic aggression."<sup>3</sup>

The racial, cultural, and political factors were so intermingled in the China debacle that it is impossible to disentangle them. The upshot of the entire matter was that foreign missionaries, who once had been more numerous in China than in any other country save India, were now com-

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3. Leonard M. Outerbridge, *The Lost Churches of China*, p. 182.



pletely shut out of the country. Whereas identification with the Caucasian races and Western culture had at one time been a temporary advantage, it now came to constitute an insuperable difficulty to remain in China for Christian work. Chinese Christians, while subjected to hardships and restrictions, have in many cases been able to continue their witness in China. The missionary of European or American origin is excluded. There is evidence that the Communists recognize the importance of the race factor and avoid the obvious charge which might so readily be made that Communism is only another form of foreign imperialism by keeping the number of Russian agents in China at an absolute minimum and relying upon persons of Chinese ancestry who have been thoroughly indoctrinated in Moscow or elsewhere to furnish the necessary leadership for the Communist movement in China.

In India the reaction against centuries of "white supremacy" has been less violent but is very real. Here also a fair complexion and a British or American accent may once have been considered an asset to the Christian missionary. Now the situation is reversed. In the midst of intensified nationalism, the foreign missionary is at a serious disadvantage. In order to be allowed to remain within the country, he must be able to give evidence that the function which he performs could not be done just as well as by an Indian national. Even if he can remain at his post, his influence is actually discounted rather than augmented by the color of his skin.

What is acutely felt in India because of a strong reaction against British rule, is felt in varying degrees in other countries of Asia, in proportion to the intensity of nationalistic feeling. In scarcely any country of Asia can identification with one of the European races be considered an advantage for the foreign missionary.

Africa has been the last major region of the world to experience this reversal of the cultural tide. Indeed, one might find portions of Africa in which the change has not yet been felt. Because of the underdeveloped nature of certain parts of Africa, there is still a strong "culture hunger." Because superior technological and cultural developments were introduced by Europeans, and are still often enjoyed also exclusively by them, Europeans are regarded with a



naive respect verging on reverence in some of the more remote areas of the Africa continent. But this situation is changing rapidly.

The African, like the Asian before him, is accepting European civilization and making it his very own. As he learns to use the devices of modern culture, the sense of mystery disappears, and he loses his awe of the European with whom these marvelous things were at first associated. As Lesslie Newbigin has pointed out, "In demanding a more and more rapid process of technical development, the younger nations of Asia and Africa do not feel that they are thereby surrendering themselves to the cultural leadership of the western white races. On the contrary, they are most anxious to strengthen their independence of that leadership. But they regard modern science and technology as simply the civilization of modern man, as something which—though developed in the West—is the property of the whole modern world."<sup>4</sup>

Any lingering advantage which the white man may still enjoy in certain parts of Africa will probably be of short duration. The danger is that the reaction in Africa may be sudden and violent, with results for Christian missions almost as tragic as those recently experienced in China. Thirty years ago there was hardly a country as open and responsive to Christian missions as was China. Today China is completely closed to foreign missionaries from Europe and America. Now Central Africa is probably the ripest and most rewarding mission field anywhere in the world. We face the poignant possibility that doors now wide open in Africa might be suddenly and tragically closed. Even more than in the case of China, the race factor might prove to be determinative.

To an amazing degree the so-called "colored races" of the world sense their unity with one another as over against the once proud and dominant "white race." The newly independent nations, which once were colonies of European powers, feel themselves in a common cause and identify themselves sympathetically with colonial peoples who now aspire to national freedom and self rule. Practically all

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4. "The summons to Christian missions today", Article in *International Review of Missions*, April 1959, page 178.



peoples of Asia and Africa align themselves strongly with the Negro minority in America in its struggle for racial equality.

This creates a delicate situation for Christian missions around the world. Already the Christian faith has been branded maliciously as "the religion of the white man." Both the Moslem trader in Africa and the Communist agitator in India stands ready to exploit to the fullest any specious evidence that this is the case.

Incidents of racial violence, prejudice, or injustice occurring in the United States are reported in the newspapers of the world. What happens in Richmond today may be in the headlines in Rangoon tomorrow. A racial incident in Louisville, Kentucky, will be reported in Lagos, Nigeria. "Little Rock" has become a by-word and a symbol around the world. What a church member in Texas does may have a definite bearing upon what his missionary representative in Tanganyika can do. The effectiveness of the Christian witness of a foreign missionary is definitely conditioned by the social behavior of his supporting constituency and the manner in which this may be reflected abroad.

Christian missions are confronted with a new and challenging situation. If the Christian faith is to continue to expand, despite the reversal of the cultural tide, there must be a clear demonstration of its independence of European imperialism. If the doors of missionary opportunity are to remain open in Asia and Africa, there must be a convincing demonstration that Christianity is in no exclusive sense "the religion of the white man." Issues of incalculable significance hinge upon the race factor in world missions in this generation.



# Book Reviews

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## I. Theological Studies

**Consummatum Est.** By Alf Corell. London: S.P.C.K., 1958. 240 pages. 25s.

This is a very useful Swedish study of Johannine theology with particular reference to the inter-relationship of eschatology and ecclesiology in the Fourth Gospel. The primary emphasis is that eschatology must be related to the Church and so be understood in connection with the final consummation of the people of God. The central thesis is that the eschatological expectations of both Jews and Gentiles were fulfilled in Christ and through him continue to be realized in the present life of the Church; furthermore, this new dispensation is itself an anticipation of the final eschatological fulfillment of the future. "In the Church . . . the Christian experiences proleptically the age to come. Because the eschatological ideas are thus made concrete, the final fulfillment and his own share in it becomes a certainty to every believer." (p. 203) On the basis of this prospective, twelve important theological concepts are studied, followed by a detailed examination of election in the Fourth Gospel particularly as it has been understood in the history of exegesis. A valuable 24 page bibliography is appended. This is a substantial work which contributes significantly to Johannine research. It is written in a straightforward, uncluttered manner which will be appreciated by student and pastor alike.

William E. Hull

**The Restoration of Meaning to Contemporary Life.** By Paul Elmer. Garden City, New York: Doubleday and Co., Inc., 1958. 194 pages. \$3.95.

In this book the author analyzes the atmosphere of boredom, frustration and meaninglessness which pervades the contemporary scene and of which the existentialists are making us increasingly aware. His knowledge of literature, which is manifest throughout the book, is put to good use, and he provides relevant illustrations of his theme from James Joyce, Jean Paul Sartre, Franz Kafka, Rainer Maria Rilke, Graham Greene, Dostoevski, W. H. Auden, and T. S. Eliot. Dr. Elmer describes the extreme form of boredom as 'horror', a condition in which man, overcome by his boredom, realizes the emptiness of all his attempts to escape from it. The demon of horror lurks behind every diversion, and pursues man with feet swifter than his own. The description of this state of horror as "the com-



pulsive discovery, made at the edge of boredom, that all is lost" makes clear its demonic nature. Writes the author: "Those who are aware of man's possibilities, and contrast them with his present existence, understand the terrifying dimension of banality". He quotes approvingly Kierkegaard's definition of the demonic as "being dominated by an alien power which threatens our dissolution", and argues that in the boredom of existence man is brought to such a pass that his existence itself is threatened. Man's only way of escape is to find life's meaning in God's glory. This eliminates boredom and horror. Elmer is careful to stress that the return of the holy and of God's glory to human existence is no result of ontological thought, however much this may prepare for its coming, but of a vertical divine descent in which "the Holy Spirit falls like a falcon on the naked soul of of the Church." He comes at his time and his choosing, and all we can do is to look heavenward, a frustrating attitude for our dynamic, activist culture. The author closes with an apt illustration from Samuel Beckett's play, *Waiting for Godot*.

E. C. Rust

**In the Beginning.** By W. K. C. Guthrie. Ithica, New York: Cornell University Press, 1957. 151 pages. \$2.50.

This volume by a distinguished British scholar deserves special notice. Professor Guthrie has a high reputation in Greek philosophy, and this book embodies his Messenger Lectures at Cornell University. It is a study of the various Greek views about the origin of life and human beginnings. The idea that men and animals could be born from the earth is studied in the myths and also in the naturalistic philosophies of the Ionian Greeks, the ideas of Epicurus, the doctrine of spontaneous generation in Aristotle, and the cyclic view of Empedocles with his emphasis on Strife. Guthrie emphasizes the role of moisture in the emergence of life, as the Greeks conceived it. As our author develops his analysis, he stresses the evolutionary character of the Greek theories (with the exception of Aristotle's conviction of the fixity of the species), but he also notes that the evolution is not a linear development since the movement is cyclic and there is a return to the original state. The discussion of cyclic views of history leads to a consideration of the Greek idea of the primordial Golden Age, the idea of progress and the nature of men. The latter leaves us with the Greek analogy between microcosm and macrocosm, man and the universe, on the basis of which we are left, philosophically, by the Greeks with two unreconcilable views—that nature is the product of mind or that mind is only one among the many products of nature. Professor Guthrie reminds us that our choice here is existential, as it was for the Greeks—Plato on one side and the Ionians on the other.

Eric C. Rust



**Religion and Culture.** Edited by Walter Leibrecht. New York: Harper and Brothers, 1959. 353 pages. \$7.50.

This is a *Festschrift* in honor of America's leading philosophical-theologian, Paul Tillich of Harvard. A host of leading contemporary thinkers (to mention a few: Jaspers, Niebuhr, Barth, Przywara, Florovsky, Heim, Bultmann, Brunner, Thielicke) contribute essays on a wide variety of aspects of religion and culture. The book is divided into eight parts: introduction, transition to the twentieth century (the life and mind of Paul Tillich); religion and creativity; religion and language: myth, symbol, and belief; religion and the realm of reason: philosophy and science; religion and the vocation of the Church; religion and the encounter of East and West; religion and world order—twenty-five articles in all, none by Tillich. A bibliography of Tillich's books, articles, literary critiques, reviews, prefaces, from 1910 to 1958 by Peter H. John appears at the end of the book. It takes thirty-two pages of small print just to list them! A worthy tribute to Tillich, this volume will be helpful to those who are concerned about the current conversations of great thinkers regarding religion and culture.

Henlee Barnette

**Words and Images.** By E. L. Mascall. New York: The Ronald Press Co., 1957. 132 pages. \$3.50.

This book offers a significant contribution to the contemporary discussion on the nature and authority of religious language and its revelatory significance. The philosophical approach is Thomistic, but the insights offered are acceptable outside that particular philosophical scheme. The book commences with the current debate over the meaningfulness of religious language adumbrated in the volume *New Essays in Philosophical Theology*, edited by Professor A. G. N. Flew and Mr. Alasdair MacIntyre. Dr. Mascall contends that there is a real apprehension of the religious truth through the images in which God has given Himself to be known. Here he follows Dr. Austen Farrer, whom he quotes approvingly at length. He deprecates the contemporary limitation of reason to the discursive aspect, holding that the intellect apprehends as well as reasons, and that apprehension is not simply a matter of the sense but involves the intellect. Hence, for him, knowledge has its contemplative as well as its discursive aspect, an idea akin to Tillich's ontological reason; as such the intellect penetrates below the phenomenal level. In theology and religion, images are more primary than concepts, as the media through which God gives himself to be known by men. Through them we apprehend the divine realities, yet such apprehension is impossible by our own natural powers. "It is faith, and not natural reason, which is the *lumen sub quo* of our supernatural knowledge; and faith is our response to the revealing activity of God." This book is much of the reviewer's way of thinking, and he commends it to the reader who is concerned about religious language.

E. C. Rust



**An Introduction to the Theology of the New Testament.** By Alan Richardson. New York: Harper and Brothers, 1959. 423 pages. \$5.00.

The background against which this book was written furnishes a clue as to its significance for contemporary biblical study. Prior to its appearance, the study of New Testament theology was dominated by the work of Rudolf Bultmann, whose brilliant but radical *Theology* left many profoundly disturbed. Richardson's work has appeared at precisely that juncture when the influential contribution of Bultmann threatened the progress of New Testament theology along traditional, "orthodox" lines. Here, one of the most promising younger scholars of Anglicanism deliberately ranges himself over against Bultmann and seeks to sustain a position which would redirect the approach to the study of New Testament theology. One unfamiliar with Bultmann's work will fail to perceive some of the subtle thrusts of Richardson's thought as by implication rather than frontal assault he seeks to undermine the position of the master of Marburg.

Broadly speaking, Bultmann's approach may be described as "developmental," that is, he has sought to understand New Testament theology in its historical unfolding, in the variety of forms which it assumed in ever-changing situations. Richardson's approach, on the other hand, may be termed "organic" or "synthetic." Whereas Bultmann emphasizes the variety of New Testament thought, Richardson underscores the essential unity of the New Testament teachings. Thus, the framework of Bultmann's work is historical and chronological, while the structure of Richardson's survey is topical, moving in sixteen chapters through the traditional doctrines of revelation, God, Christology, soteriology, and ecclesiology. The presupposition which permits such an approach is that all the New Testament pronouncements on a given subject may be unified despite the differing situations in which they were given. The basis on which Richardson is able to affirm the essential homogeneity of the New Testament message in the face of Bultmann's insistence on the discontinuity of the early Christian theological tradition is, interestingly enough, the Old Testament. Building on the considerable recent research into the use of the Old Testament by the New Testament writers, most notably C. H. Dodd's *According to the Scriptures*, Richardson assumes that both Jesus and the early Church appropriated theological concepts from the Old Testament and so inherited the basic meanings which attached to them there. At every stage in the development of New Testament thought the Old Testament is understood to have furnished the "substructure" of its theology. Thus, one of the weakest features of Bultmann's *Theology*, his failure to assess the true importance of the Old Testament for early Christian thought, is given pivotal significance by Richardson. Here the influence of his earlier labor as editor of *A Theological Wordbook of the Bible* is evident.

Richardson has made many important contributions to the



developing study of New Testament theology. For one thing, he has attempted to interpret the Bible by itself. Innumerable scripture references are provided which the reader should take care to consult; in a few instances, it will be found that the texts do not substantiate the conclusions which they are used to support. The work is very comprehensive, touching almost every theological theme in the New Testament. From a study of the Table of Contents it might appear that inadequate attention is given to eschatology, since no chapter is devoted to that subject. However, this deficiency is more apparent than real, for Richardson rightly interprets virtually every teaching of the New Testament eschatologically rather than relegating such matters to a separate section. It is true that the book is vague and unsatisfactory on the future hope, failing to deal adequately with such matters as parousia, judgment, resurrection, heaven and hell.

The author is not afraid to allow his personal and ecclesiastical bias to intrude in many places. For example, he often depreciates Christian experience, making such extreme statements as, "We are united with Christ in faith through baptism, and whether or not we enjoy an 'experience' is irrelevant" (Page 250). The most obvious weakness of the book is in its treatment of New Testament baptism. Richardson begins by making impressive claims for this rite, suggesting that faith, repentance, and regeneration are inevitably associated with baptism (page 37); emphatically claiming that "there is no Christian baptism where there is no faith in Christ" (page 238); the action of baptism is understood to be an act of obedience (page 348); and is always baptism in the Holy Spirit, the outpouring of power from on high of the messianic age (page 350). In the light of such claims, one is amazed at Richardson's attempt to justify infant baptism from the pages of the New Testament. Perhaps the futility of such an effort prompted the hopeful statement, "The important question, however is whether the practice of infant baptism is in accord, not with possible interpretations of certain passages in the Gospels, but with the principles of New Testament theology as a whole" (Page 361). But, alas, there follows an astonishing example of theological gymnastics in which Richardson is driven to affirm that somehow infant baptism perfectly symbolized that justification which is "the heart of the apostolic faith" (page 362) because it magnifies the grace of God entirely apart from any personal faith response on the part of the individual. Why the "baptism" to which a passive infant is unknowingly subjected should be a more effective symbol of the triumph of grace than the baptism of a responsible adult who of glad necessity has committed himself in obedience to the redemption in Christ will perhaps always remain a mystery to this reviewer.

Despite many imperfections, this is a book of considerable value for anyone seeking to understand the faith of the New Testament. It intensifies the hope that an adequate theology of the New Testament will soon be written.

William E. Hull



**An Analytical Philosophy of Religion.** By Willem F. Zuurdeeg. Nashville: Abingdon Press, 1958. 320 pages.

For a long time we have been looking for a philosophical text which deals with religion from the standpoint of language and endeavors to meet the logical positivist on his own ground. In this book, Professor Zuurdeeg, a Dutch philosopher who is presently on the faculty of McCormick Seminary, has endeavored to meet this need and does so with a considerable measure of success. He has analyzed religious language from the standpoint of 'convictional' language. By this he means language appropriate to an experience in which man is overcome by a 'convictor'. This convictor may be God, the *summum bonum*, the State, some being or other beyond himself. Zuurdeeg differentiates between this convictional language and the language associated with scientific discovery which he labels 'indicative'. He further argues that language must be understood in the context of the existential situation in which the man himself is placed.

Dr. Zuurdeeg examines the various forms that language takes—metaphysical, mythical, moral, ecclesiastical (church), and in so doing offers some valuable insights. His treatment of myth is especially valuable and introduces us to the thought of many Dutch thinkers. The anti-metaphysical basis is unmistakable throughout, and the position is certainly not that which the reviewer would adopt, but the author has shown both the value and the limitation of the methods of analytical philosophy when applied to religious experience. His analysis of religious language alone places this book in an important position in contemporary thinking.

E. C. Rust

## II. Historical Studies

**John Calvin's Tracts and Treatises**, Vols. I-III. Historical Notes and Introduction by T. F. Torrance. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958. 1465 pages. \$15.00 per set, or \$6.00 per volume.

It is highly encouraging to have Calvin's *Tracts and Treatises*, in the translation of Henry Beveridge and competently introduced by Professor Torrance of Scotland.

Volume I contains, among other things, Beza's succinct life of the Genevan reformer. This forms as it were the vestibule to Calvin's own spacious writings of a highly controversial nature. Cardinal Sadolet's *Letter to the Senate and People of Geneva*, in which he tried to wean them back to the Roman Church after Calvin's expulsion, as well as Calvin's *Reply to Sadolet's Letter* constitute a fascinating chapter of reformation history. The treatise on *The Necessity of Reforming the Church* by Calvin bears constant re-reading. Pope Paul III's *Letter to Emperor Charles V* and Calvin's



reaction to it and the *Admonition Concerning Relics* conclude the reading matter of the first volume.

Volumes II and III deal with *The Doctrine and Worship of the Church and The Defense of the Reformed Faith* as interpreted by the keen mind of John Calvin.

"To the Sources"—was the cry of both humanists and reformers in the sixteenth century. An age full of haste and fury and laden with frightful anxieties and eroded faiths may profitably ponder these works of Calvin, one of the Church's greatest teachers. This edition is a reprint from the edition published by the Calvin Tract Society, Edinburgh, in 1844.

William A. Mueller

**Wie das Werk Begann.** By Rudolf Donat. Kassel: J. G. Oncken, 1958. 478 pages.

**J. G. Oncken.** By Hans Luckey. Kassel: J. G. Oncken, 1958. 302 pages.

**Die Baptisten.** By J. D. Hughey. Kassel: J. G. Oncken, 1959. 172 pages.

Three important works on Baptist history! The first *How the Work Began* bears on the origins of Baptist work in Germany. It is based on sound documentary research, is written in a vigorous style, and carries the reader up to the seventies of the last century. This is a rich mine of information and will continue to be a standard source of Baptist origins in Germany and adjacent lands (after 1834) for years to come. The interaction of the story with the social and political as well as ecclesiastical conditions of the times helps us to understand the hard road German Baptists had to travel since Oncken initiated the work 125 years ago. Today there are nearly 100,000 Baptists in divided Germany.

The second work by Dr. Hans Luckey is a shortened edition of his centennial *opus magnum* on the founder of German Baptists. The life of Johann Gerhard Oncken stands out in bold relief. The labors of this indefatigable pioneer reached far beyond the borders of his native Germany. Converted in a Methodist church in London, Oncken labored in Hamburg after 1823, was baptized by Barnas Sears of America, together with five others, in April of 1834. With great skill and utmost determination Oncken evangelized, baptized, established New Testament churches, gave Baptists of the Continent a firm church order, and laid deep foundations for gospel truth all over Europe, east and west. Oncken's life shows what God can do with people who have been grasped by the truth of Jesus Christ.

The third work under review is by Professor Hughey of our own International Seminary at Ruschlikon-Zurich in Switzerland. It contains a brief survey of Baptist doctrine, practice, and history. Written from an American point of view, the contents of this book were part of lectures delivered at the ecumenical graduate school of Chateau de Bossey near Geneva. Students from fourteen countries



listened to these lectures and engaged the author in theological conversation. It is encouraging to learn that a Southern Baptist missionary professor was afforded the opportunity to interpret the genius of our fellowship to those of other communions. Dr. Hughey has presented a clear picture of the essential unity of Baptist beliefs, despite their variety of expression, and we are indebted to him and the translator, Dr. Claus Meister, for bringing out this constructive treatise.

William A. Mueller

**Luther's Works.** Volume 32, *Career of the Reformer II*. Edited by George W. Forell and general editor Helmut T. Lehmann. Philadelphia: Muhlenberg Press, 1958. 286 pages. \$5.00.

When completed, this edition of Luther's works will include 55 volumes. It is designed for those whose knowledge of late medieval Latin and 16th century German is insufficient to handle Luther's works in the original. Set against the background of Luther's social, political, and religious milieu and presented in a scholarly and readable style, this particular volume is concerned with Luther's response to attacks made upon him by the papacy, the emperor, and the learned theologians. Since these writings are not merely abstracted from their setting, the reader gets the feeling that he is "there" sharing in the struggle. This volume contains the "Defense and Explanation of All the Articles, 1521," "Luther at the Diet of Worms, 1521," "Against Latomus, 1521," and "The Burning of Brother Henry, 1521."

This attempt to make Luther's writings available to both teachers and laymen comes at a time when American churches desperately need to discover afresh the theological response of the great reformer to the threat of the papacy. Just as in the days of Luther it is a positive Protestantism that will be most effective in meeting the rising challenge of both Catholicism and communism. We look forward to possessing all 55 volumes!

Henlee Barnette

**The Meaning of Baptism.** By John Frederick Jansen. Philadelphia: The Westminster Press, 1958. 125 pages. \$2.50.

In 15 brief meditations the author, a Princeton graduate and presently professor at Hanover College in Indiana, probes into the meaning of Christian baptism. While the writer as a Presbyterian belongs to the pedit-baptist tradition, he is well aware of the problematic of infant baptism (Ch. 5, p. 38). Notwithstanding his particular bias his remarks on 'Bearing His Name', 'Sharing His Death', and 'Life in His Spirit', as these captions bear on baptism in relation to our Lord's death and resurrection, contain valuable insights for evangelical minister in any Christian communion.

William A. Mueller



**Our Fathers and Us.** By Umphrey Lee. Dallas: Southern Methodist University Press, 1958. 123 pages. \$3.00.

Anyone who desires insight into the genius of Methodism will peruse this tome with profit. The late president of Southern Methodist University was well qualified to reinterpret the heritage of his communion. The author approaches his subject with critical acumen and even a sense of humor. He has an eye for the milieu from which the Wesleys sprang, the inner drive of their lives, and the goal they tried to realize with Christendom. Umphrey Lee is one who sees Methodism deeply rooted in Anglican piety and doctrine. The Aldersgate experience of 1738, according to Wesley's own testimony, did not produce the bliss of personal assurance of faith that he had been anticipating. Wesley's faith like Luther's was often an 'embattled faith.' Yet, Wesley did possess a confident faith in an age of dissolution. His was a joyous faith rooted in the grace of the Lord Jesus Christ.

William A. Mueller

**Reformation Crossroads.** By Harold H. Lentz. Minneapolis: Augsburg Publishing House, 1958. 92 pages. \$1.75.

This book introduces the reader to a comparison of Luther's and Melancthon's basic positions with regard to the atonement, justification by faith, the law versus gospel problem, and the more recent return of Lutherans to the fundamental convictions of Martin Luther himself.

The author contrasts Luther's bold, evangelical faith with Melancthon's more rational approach to Christian truth. While Luther went through a long struggle 'to find a gracious God', Melancthon arrived at reformatory insights more through careful reflection. Though both reformers were indebted to Biblical humanism, Melancthon was inclined to compromise genuine Lutheran faith through a return to scholasticism. The *Loci Communes*, the masterpiece of Melancthon, reveals, as Otto Piper and others have shown, in later editions an increasing speculative trend. Luther was always strongly concerned to maintain doctrinal integrity, while Melancthon tended towards doctrinal compromise. These contrasting tendencies in the two reformers have from time to time been reflected in historic Lutheranism. Today, our author believes, the recent Luther research as well as the plight of a bewildered world call for a renewed emphasis on Bible doctrine and doctrinal preaching.

William A. Mueller

**The Jesuits. A Self-Portrait.** By Peter Lippert. Translated by John Murray. New York: Herder and Herder, 1958. 131 pages. \$2.25.

Though a translation from a German original, this is a superb portrait of the Society of Jesus by one of its most distinguished priests. It is more a psychological study of this famous Catholic order than a historical analysis. The reader receives a distinct



impression of the mystical piety that inspired the founder of the Jesuits, Ignatius Loyola. This order came into being in Reformation times, being recognized by Pope Paul III in 1540. Its growth since that time has been phenomenal. Its exploits on the mission fields of India, China, and Japan antedated Protestant missions by nearly two hundred years. In the field of higher education as well as in theology the Jesuits have made distinctive contributions to the life of the Roman Church. The Society of Jesus has ever been a militant arm of Romanism. Its suppression in the eighteenth century by the Roman pontiff is a chapter of intriguing interest. Some consider the Jesuits the general staff of the Roman Church. Among present day scholars we find men like Przywara, Luback, Daniélou, Murray, and Weigel, whose writings are being widely read and discussed. Lippert believes that "the Society of Jesus is . . . neither of Loyola nor of Ignatius. It is a blend of supernatural humanity and the Christianity of St. Paul." Critical Protestant thinkers will have their doubts with regard to this description.

William A. Mueller

**The Christian Doctrine of History.** By John McIntyre. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 119 pages.

This is a highly compressed volume full of valuable insights and stimulating in its theological challenge. Its author is the successor to Dr. John Baillie in the Chair of Divinity at the University of Edinburgh, and in this book he has shown us the quality of his mind. He argues that there is specifically a Christian doctrine of history, and proceeds to build this around certain categories—Necessity, Providence, Incarnation, Freedom and Memory. The central section treats the Incarnation in some detail, making the point that the coming of the Lord as an event in history not only transformed men's views of history but actually made history what the Christian believes it to be. In the course of his treatment Dr. McIntyre treats the contribution of thinkers like Bultmann, Cullman, Butterfield, and Niebuhr, and his criticisms are always incisive and constructive. The book is an able defense of its theme that the Christian revelation has a specific doctrine of history which is the key to the very nature of history itself.

E. C. Rust

**Prayers of the Reformers.** Compiled by Clyde Manschreck. Philadelphia: Muhlenberg Press, 1958. 183 pages. \$2.50.

Professor Manschreck, able biographer of Melancthon, offers us an intimate glimpse into the prayer life of some of the sixteenth century reformers such as Luther, Melancthon, Calvin, Knox, Coverdale, Ridley, Tyndale et al. These prayers reveal the reformers as men of like passion as we are. They pour out their souls in con-



fidant trust in the God who was their refuge and their strength. Contemporary ministers of the Word of God may glean both wisdom and guidance for their own public prayers from this selection.

William A. Mueller

**The Story of the Mennonites.** By C. Henry Smith. 4th ed., revised and enlarged by Cornelius Krahn. Newton, Kansas: Mennonite Publication Society, 1957. 856 pages. \$4.50.

That a book first written in 1920 can be reprinted, revised, and enlarged A.D. 1957 by a competent church historian like Professor Krahn, attests both to its usefulness and the vigor of Mennonite historiography. Four hundred years of Mennonite history, from the Swiss Anabaptists in Zurich down to the widely scattered world fellowship of Mennonites, comes under review. This "church under the Cross" that has so much affinity to our own Baptist faith has rendered a distinctive evangelical witness to Gospel truth through the centuries. In twelve well-knit chapters, spread through two main sections, dealing respectively with Mennonite development in Europe (Switzerland, South Germany, Middle Germany, Tyrol, Austria, Moravia, the Lower Rhine, Muenster, as well as Holland, northern Germany, the Hutterites and Russia), and America, both north and south, we get a clear view of the testimony, struggles, and victories of this Christian communion. Here is a group of believers who have always taken seriously the realization of the intents of Jesus. Karl Barth in the latest volume of his *Kirchliche Dogmatik* IV/3 points to the Anabaptists and other groups of Reformation days whom the Reformers might well have taken more seriously in their basic aspirations for a church of committed and regenerated believers. We commend this volume which in view of its size is very low in price but high in content to all our readers.

William A. Mueller

**A History of the Christian Church.** Revised edition. By Williston Walker. New York: Charles Scribner's Sons, 1959. 585 pages. \$5.50.

It is eminently fitting that Walker's *History of the Christian Church*, a standard textbook for half a century, should have been revised by such able church historians as Cyril C. Richardson, Wilhelm Pauck, and Robert T. Handy, all of them professors at Union Theological Seminary in New York.

More recent research in various epochs of church history have been neatly woven into the fabric of Walker's work. Thus the Qumran sect is mentioned in the early part of this revision, while Anabaptists (pp. 327-332) receive more elaborate attention. While Jesuit probabilism is disregarded (p. 371), Walkers' cautious reference to Browne's possible relation to Anabaptism is toned down, Handy seeing Browne chiefly, and rightly so, in a Puritan perspec-



tive. Possibly Baptists (p. 409) might best be interpreted as champions of religious liberty rather than as "ardent champions of religious toleration." The section on Deism has been transposed. Mormonism is no longer as in Walker "a remarkable perversion of Christianity, but rather a movement "nurtured in the revivalist atmosphere of the 'burned-over' district of upstate New York" (p. 516). The section on Modern Catholicism is brought up to date. Chapters 17 and 18 on the Eastern Church and the Ecumenical Movement are wholesome additions as are several interpretative maps and an enlarged bibliography. The format and the structure of the original work have also been greatly improved. All in all, a commendable effort.

William A. Mueller

### III. Biblical Studies

**Jerome's Commentary on Daniel.** By Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1958. 189 pages. \$3.95.

Dr. Archer is Professor of Biblical Languages at Fuller Theological Seminary. He has indebted the biblical student with a Latin deficiency to himself by this most important translation since it appears that hitherto Jerome's work on Daniel has not been rendered into English. Jerome's historical identification of the symbolical references in the visions of Daniel would be accepted on the whole by most modern scholars. However, most students of Daniel would differ with him as to his view that the visions were predictive or that the time of Christ's birth were foretold with such exactness.

E. J. Vardaman

**Biblical Interpretation.** By E. C. Blackman. Philadelphia: The Westminster Press, 1959. 212 pages. \$3.00.

This is a most welcome addition to the growing body of modern books on hermeneutics. The author, a British Congregational minister and New Testament teacher, has produced the book to guide preachers in the study and the preaching of the New Testament.

There are excellent chapters on "The Meaning of Revelation," and "The Question of Authority." These are followed by a rapid survey of the entire history of exegesis: Rabbinic, Allegorical, Medieval, Reformation, and Modern.

The closing chapter, "The Present Task in Biblical Exposition," about 50 pages, lays down canons of exegesis that would prevent much of the fantastic and irresponsible preaching of today. Wise use of these principles will lead to the true meaning of scripture and its significance for life in our world today. Get this book and use it.

Wm. W. Adams



**The Defence of the Gospel in the New Testament.** By F. F. Bruce. A Pathway Book. Grand Rapids: William B. Eerdmans Publishing Company, 1959. 105 pages. \$1.50.

In this brief study, Professor Bruce has examined New Testament apologetic and polemic in the conviction that the perspectives of the apostolic writers should furnish the lines along which the defense of the faith is conducted in our day. In a very clear, simple, and straight-forward manner a survey is made of the way in which the gospel confronted Judaism, Paganism, Rome, and Pseudo-Christian heresy, contending in each situation for the uniqueness and finality of the true faith. This book provides a useful organization which will enable the beginner to become acquainted in a very general fashion with the answers which the early Church gave to the crucial issues with which it grappled. However, the book lacks sufficient background information necessary to understand precisely the nature of the threats which imperiled the faith. The absence of detailed exegesis permits clarity at the cost of superficiality at many points. There are only the briefest suggestions of the way in which contemporary applications may be made of the biblical findings; these are neither creative nor profound. In actuality, a satisfactory study of this subject demands a work many times this size. It could be hoped that a scholar of Professor Bruce's stature would undertake to provide us with a more substantial work in this important area.

William E. Hull

**The New Testament: A Book-by-Book Survey.** By Mark G. Cambron. Grand Rapids: Zondervan Publishing Co., 1958. 472 pages. \$5.95.

A survey is made of each book of the New Testament. The pages devoted to each book ranges from two or three (Philemon, II and III John) to forty-five (Matthew, John). Pointed statements are made on such matters as writer, date, purpose, setting, together with a brief outline, followed by a synopsis, a sort of running commentary on the scripture text. It is quite elementary, pitched on the level of beginners in Biblical studies.

There are some helpful insights on the meaning of scripture and its application in life. But the author's enslavement to human traditions, regarding scripture, rather than devotion to scripture itself, leaves him with a Bible and a Christ vastly smaller than those divinely provided for the redemption and guidance of the human race. This unfortunate situation is explained by a look at his bibliography.

Wm. W. Adams



**Allegory and Event.** By R. P. C. Hanson. Richmond: John Knox Press, 1959. 400 pages. \$6.00.

This 'study of the sources and significance of Origen's interpretation of scripture' is a companion volume to the Author's earlier *Origen's Doctrine of Tradition*. While of primary importance to patristic studies, it is a valuable contribution to the whole field of hermeneutics written in constant interaction with other modern scholars and with a view to Origen's significance for contemporary theology.

E. Earle Ellis

**Studies On the Book of Genesis.** By P. A. H. deBoer, editor. Oudtestamentische Studien, Deel XII. Leiden: E. J. Brill, 1958. 316 pages. Fl. 37.50.

Eight Dutch scholars have focused their attention upon the Book of Genesis for the purpose of presenting a variety of interpretations and research united loosely by a single theme. Perhaps the most important research project is T. Jansma's "Investigations into the Early Syrian Fathers on Genesis" in which he makes a thorough, introductory study of the influence of Jewish exegesis upon Nestorian exegesis. Jansma finds that the Nestorian scholars were indebted to some extent to Jewish scholarship, but that the Nestorians followed a literary historical method which shows dependence upon Greek scholars of the Antiochene school. He concludes that Jewish influence was mediated via the Greek schools to Nestorian scholarship.

B. Gemser studies the characteristics of God in Genesis and concludes that the three Pentateuchal sources in Genesis present a more idyllic picture of God than the representation found in later Mosaic Yahweh-religion. He maintains that this picture is more in line with El-religion than later Yahweh-religion, but that Moses adapted it in his Sinaitic revelation. Thus, there is argument here for historicity of the pre-Mosaic traditions, and Gemser rightly believes that they should figure more prominently in the history and theology of the Old Testament.

A. van Selms demonstrates that there is a philo-Canaanite tendency in Genesis which is inherent in the traditions. He attributes the curse on Canaan (Gen. 9:25) and the anti-Amorite vision (Gen. 15:13-16) to an anti-Canaanite viewpoint of a later redactor (p. 212). However, the redactor retained the viewpoints inherent in the traditions which he used in the framework of a different viewpoint.

N. H. Ridderbos takes issue in an essay in German with P. Humbert's "Trois notes sur Genèse" which appeared in Mowinkel's Festschrift of 1955. Ridderbos correctly points out the weakness of Humbert's "statistischen Methode zu Werk," and he argues convincingly for a *creatio ex nihilo* in Gen. 1:1-2, which Humbert denied.

F. van Trigt points out the significance of the Jabbok struggle in Gen. 32:23-33 in an essay in French. He claims that "la vieille saga



du dieu du fleuve" has been reinterpreted by Israelite historiographers and that it has been given a new theological significance in the present context in Genesis.

These essays represent a good cross section of conservative Dutch scholarship, and they supply a need for localized study which is present in our day. This volume is a worthy addition to its valuable series.

Joseph A. Callaway

**Prehistoric Man.** By A. Leroi-Gourhan. Translated by Wade Baskin. New York: Philosophical Library, 1957. 119 pages. \$4.75.

From the standpoint of scientific research, the achievements of modern civilization are claimed to be the maturation of a continuous process of development by man for at least 500,000 years. Thus respect for the intellectual, aesthetic, and affective ability of prehistoric man is affirmed, and outmoded ideas of modern man's independence from his unrecorded past are rejected.

The culture-area of continental Europe is the area of interest for this study. I think the inclusion of *Palaeanthropus Palestinus* (Albright) and the Near East culture-area would have strengthened the approach of the book. This is the kind of scientific work which must be brought within the light of the biblical revelation.

Joseph A. Callaway

**Ten Years of Discovery in the Wilderness of Judaea.** By J. T. Milik. Translated by J. Strugnell. Naperville, Illinois: Alec R. Allenson, Inc., 1959. 160 pages. \$2.50.

Abbe Milik's *Dix ans de Decouvertes dans le Desert de Juda* appeared in 1957, and is presented now in English translation as monograph number 26 in the *Studies in Biblical Theology* series. It contains sixteen pages of photographs, three maps of which two are the fold-out type, a selected bibliography, chronology chart, subject index, Scripture index, and Scroll index.

No scholar surpasses Milik as an authority on Dead Sea Scroll research, as he has worked continuously since 1952 in Jerusalem and vicinity. This is his contribution to the several efforts being made at the present time to evaluate ten years of research on the Scrolls. Every teacher and interested pupil in biblical studies will need this book because it is the most complete study of its kind that has been published by men doing primary research in the field. Not only is the Qumran community and library discussed at length, but also the finds at Muraba'at and Khirbet Mird are evaluated.

Joseph A. Callaway



**The First Epistle of Paul to the Corinthians.** By Leon Morris. Grand Rapids: Wm. B. Eerdmans, 1958. 249 pages. \$3.00.

This is another of the *Tyndale New Testament Commentaries*. It holds to the high standard set by the earlier volumes in this series.

There are 33 pages of excellent introductory material, including a valuable three page analytical outline. The interpretation is the product of good scholarship, including sound exegetical principles. It is exegetical and practical, rather than technical and polemical. It is suited to the needs of students who have already been introduced to biblical studies. Busy pastors would find this book a source of strength in expository preaching.

Wm. W. Adams

**Parallel Edition of the New Testament: Revised Standard Version and King James Version.** New York: Thomas Nelson & Sons, 1959. \$5.50.

This volume will be of considerable use to those interested in comparative study of the Revised Standard Version and a King James Version. Arranged in parallel columns, the format is attractive although the smaller type of the King James Version is not ideal.

E. Earle Ellis

**A Study of Isaiah Ch. 40-55.** By L. G. Rignell. Lund Sweden: C. W. K. Gleerup, 1956. 93 pages. No price given.

This study is a synthesis of a series of lectures given in 1954 when the author was guest professor at Hamma Divinity School, Wittenberg College, Springfield, Ohio. It is a superb example of sober and scholarly exegesis based upon MT, DSia, LXX, and Syriac.

A serious effort is made to exegete the text in the light of Hebrew thought and traditions, and the author rejects Engnell's attempt to find in the text a Tammuz motive (p. 83), or any other adoption of Assyro-Babylonian ritual ideas (p. 7). Working on the basis of an assumed unitary text in ch. 40-55, Rignell interprets the Servant as Israel in ch. 40-48 (p. 31), and personified Israel in 49:1-6 (p. 59), 50:4-11 (p. 68), 52:13-53:12 (p. 78). He argues convincingly that any identification which departs from a collective continuity with Israel necessitates the acceptance of Duhm's theory that the so-called "Poems" are later interpolations and not part of a unitary text.

Rignell rejects RSV translations of 43:14, 44:7b, 44:26, 49:24, where the MT is either emended or a variant reading is followed, but he unexpectedly departs from MT in 53:10 which reads "when you make him . . ." and follows the Vulgate reading preferred by RSV, "when he makes himself . . ." He identifies, with admitted



difficulty, the "me" of 48:16 as Cyrus (p. 54). Apparently he is forced to this identification by his exegetical method, although it appears that he could make the identification with the Servant of ch. 49-55, which, in my opinion, would be as sound exegetically and much more desirable.

I recommend this study to pastors and students who want to sharpen their interpretative instruments by coming to grips with a key Old Testament text in the company of one whose method is worthy of emulation.

Joseph A. Callaway

**Man in Community.** By Russell P. Shedd. London: Epworth, 1958. 209 pages. 30 shillings. (Distributed in the United States by Alec. R. Allenson, Naperville, Illinois. \$7.50.)

Since the late H. Wheeler Robinson popularized the idea of "corporate personality," considerable attention has been given to its manifestation in the Old Testament. Many have assumed, however, that this was merely a primitive realism which in the later strata of the Old Testament gave way to an individualism more congenial to our western thought patterns. To the contrary, this well documented study, a revision of an Edinburgh doctoral dissertation, shows to a remarkable degree the extent to which "corporate solidarity" is imbedded in the thought of late Judaism and the New Testament. Dr. Shedd, who is presently under appointment to teach in the Baptist Seminary in Leiria, Portugal, is specifically concerned with the Pauline conception of human solidarity in its relationship to the Old Testament and Judaism. The implications of this solidarity principle are clearly seen in the apostle's doctrine of the two ages, his Adam-Christ typology, and particularly in his teaching on baptism and the church. Here is an excellent treatment of a subject which is of foundational importance for understanding Pauline thought. It deserves to be widely read.

E. Earle Ellis

**Evidence of Tradition.** By Daniel J. Theron. London: Bowes & Bowes, 1957. 135 pages. 25s. (Distributed in the U. S. by Baker Book House, Grand Rapids, Michigan. \$3.95.)

Here is a compilation of one hundred and six primary sources of relevance for the study of the New Testament. These Greek and Latin texts are reproduced in most cases from standard editions; on the facing pages the author has provided a rather literal translation together with a very few critical and explanatory notes. A select bibliography is furnished for each of the three major sections into which the book is divided: early church history, the New Testament literature, and the formation of the canon.

The value of this book lies in its usefulness as an instrument for serious study. Here the student has access to a convenient arrange-



ment of virtually all of the important extra-Biblical sources referring directly to the early Christian movement and its literature. To locate all of this material both in the original language and in translation would be impossible for any student not working in a large research library; to possess these sources as they are scattered throughout various works would be prohibitively expensive. Dr. Theron is to be congratulated for patiently assembling these materials and making them available in convenient form and at modest cost. The serious student will be grateful for the opportunity which this book affords to deal directly with the primary sources in the study of Christian origins.

William E. Hull

**Illustrations from Biblical Archaeology.** By D. J. Wiseman. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958. 112 pages. \$3.50.

Following the trend toward popularizing archaeological studies, Wiseman presents a thoroughly competent, illustrated summary of biblical archaeology. The text is comprehensive and concise, and the illustrations add a dimension of reality to the subject which will resurrect it from the dust-bins for many pastors and laymen.

Wiseman commits a minor error of conflation in his statement that *Enuma elish* tells of the creation of man from "the blood of the slain god Kingu mixed with earth's clay or dust," (p. 8) because tablet VI of *Enuma elish* does not mention clay or dust. However the assets of the beautifully planned little book far outweigh its liabilities. The carefully classified bibliography of over 150 books and articles, listed under subject headings, is not the least of these assets. I heartily recommend it to the non-specialist who does not desire the more expensive technical works which are available.

Joseph A. Callaway

#### IV. Practical Studies

**Christians and the State.** By John C. Bennett. New York: Charles Scribner's Sons, 1958. 297 pages. \$4.50.

One of the most critical issues in America is that of church-state relations. Dr. Bennett, dean of the faculty at Union Theological Seminary in New York City, approaches this problem by discussing the theological basis of the state, its nature and function, and the problems of political ethics. Part one deals with the Christian faith in a religiously pluralistic culture. The author notes that in spite of our differences there is a "moral consensus" in terms of the unity of the race, justice, freedom, honesty and integrity, and personal discipline, which make for stability in society.



The distinctively theological ground of the state is described in Part Two under the title of "Christian Understanding of the State." Professor Bennett rightly observes that the New Testament is not a guide-book for direct political action. He concludes, however, that two emphases are to be found which have great importance for our thinking about the state: (1) the state is a God given institution necessary for human life and to which Christians owe obedience (Romans 13 and I Peter 2); and (2) the Christian must oppose the state which exceeds its proper bounds (Revelation). But these give us only the beginning of political guidance which may be derived from the total Christian revelation.

After analyzing the Roman Catholic and Reformation views of the origins of the state, Dr. Bennett proceeds to give a "constructive statement" in the light of the doctrine of man. He sees the state as more than a restrainer of evil and a maintainer of order; it seeks to reclaim offenders and leaves place for the right to resist totalitarian political authority. Limitations of the state are seen in that it is under God and does not control such associations as family, church, and school. He justifies an essential "break-through" of the state into economic life for it is the only agency, according to him, which can deal effectively with problems which affect the welfare of the whole nation.

Part Three is devoted to problems of church and state. Bennett's chief arguments for "separation" of church and state are: (1) it is the only way of assuring the complete freedom of the church; (2) it preserves the state from church control; and (3) it is best for the church to be on its own.

Dealing with specific problems, Bennett sees three possible patterns of religious teaching related to public education: a "common core", teaching *about* religion, and the released time method. He sees some genuine possibilities in the released time method in terms of part-time parochial schools near public schools. He rightly notes that direct financial aid to parochial schools will be rejected by almost all Protestants, the courts, and would have a destructive effect upon public education in general. However, he is in favor of "fringe benefits" (transportation, health services, school lunches, textbooks) as a service to children. One wonders where Dr. Bennett would be willing to draw the line in this matter. Could not adequate school buildings, maintenances of them, competent teachers, etc., be considered "service to the children"? This principle could be construed to mean the provision of everything for parochial schools except perhaps crucifixes, images of saints, rosaries, etc.

Though Professor Bennett does not believe that the appointment of an ambassador to the Vatican is as important as most Protestant leaders make it, he concedes that in the light of our actual religious situation in this country, it will inevitably be interpreted as unfair by non-Catholics should we have our government diplomatically represented at the Vatican.



Professor Bennett strives hard to allay our fears of the Roman Catholic Church by noting that Catholics differ from country to country and, are divided on matters of principle in regard to religious liberty and social policy. But it is a fundamental fact that where Roman Catholics are in a majority, there is persecution and discrimination against non-Catholics, as for example, in Spain and some Latin American countries.

This is a valuable book on church-state relations. It is written in a clear style and scholarly fashion. Certainly the author earnestly seeks to be fair to all concerned. This book should be read carefully by both Roman Catholics and non-Catholics for it will throw much light upon the increasing issue of the relation of church and state in America.

H. H. Barnette

**The Christian Faith and Non-Christian Religions.** By A. C. Bouquet. New York: Harper and Brothers, 1958. 430 pages. \$7.00.

This volume is the latest in the Harper Library of Constructive Theology series and was written by an Anglican clergyman who was recently on the faculty of Andhra University in India and who was for years lecturer in history and comparative religion at Cambridge University. The book begins by stating some presuppositions which attempt to put the subject of the book within its cosmic and geographical context. The author proceeds to give a historical survey aimed at giving a clear and concise account of the development of religion prior to and apart from the Christian movement. Since Christianity has been diffused to all the earth, the author considers the principles of diffusion as they appear to the anthropologist. A consideration is then given to the manner in which the Christian movement has related itself to other religious systems and sets forth the principles that should guide the Christian religion as it faces non-Christian religions.

Though the book has in it many excellent points, it also has some inconsistencies and an occasional distortion, both of conditions and of viewpoints. There are instances where the author gives too much value to Romanist views. He also finds opportunity to throw opprobriums at conservative theologians and sharp barbs at those of fundamental bent. While he reluctantly admits that both groups are sincere and have made important contributions, he apparently feels that the liberals have the real answer. America's contribution to world Christianity is given a cautious and slighted praise—a prejudiced Englishman's blase brush over.

The author seems to have a secret hope and perhaps even a belief that in time Indian, Moslem and other faiths will accept Christ as inherent in their own cultures and will consider their own revelations, heroes and prophets a part of the great idealistic extension of the Divine Logos.



The writer strongly emphasizes indigenization, but not every particular of his emphasis could be accepted by this reviewer. The author's warnings about our failures as Christians to take account of modern advances need to be heeded. An important section of the book gives a theological reevaluation that should not be ignored, even though one could not accept some conclusions drawn concerning the different theologians. The author's conclusions at the end of the book and the epilogue which follows are splendid statements but fail to agree with great sections of the main argument of the book.

The book is valuable as a reference for students and teachers, especially for those who know enough about world religions to evaluate the themes advanced by the writer. He will stimulate the thinking of serious students.

J. Christie Pool

**The Study of Religion in the Public Schools—An appraisal.** Edited by N. C. Brown. Washington: American Council on Education, 1958. 229 pages. \$2.50.

The American Council on Education has made and is making a significant contribution in its study of the problem of teaching religion in our public schools. This book presents the findings of a conference held in Harriman, New York, March 10-12, 1957. Seven noted authorities presented papers seeking to appraise previous proposals and the present situation. The report is interesting and informative. However, no basic changes were made in the proposal that had previously been made by the American Council for teaching religion in the public schools.

Findley Edge

**Horace Bushnell: Minister to a Changing America.** By Barbara M. Cross. Chicago: University of Chicago Press, 1958. 217 pages. \$6.00.

Barbara M. Cross is currently instructor of English at Bryn Mawr College. This book grew out of a doctoral dissertation, bears the mark of scholarly research, is well documented, and affords factual data and penetrating insights concerning a significant nineteenth century Congregational preacher and theologian. The author's avowed purpose was "to analyze the religious thought of Horace Bushnell and the emergence of his theology from his society and tradition."

This purpose is fairly well achieved in the ten chapters of the book. Notable among these units of discussions are chapters on "A Christianity for Common Sense," "The Security of Christian Nurture," "Science and Faith," "The Law of Sacrifice," and "The Uses of Theology." A wealth of source materials for additional study appears in the notes and in the bibliography at the end of the book.

The book reveals Horace Bushnell as a Christian minister who



sought to adapt Christianity to the new urban middle classes of America in the nineteenth century. The description of this task involves an evaluation of Bushnell's role as a preacher, interpreter and theologian, and the social forces that influenced his thought. Thus the book is a study of an era as well as the biography of a man. It will give insight and guidance for those who are confronted with the continuing problem of showing Christianity's relevance for a changing society.

Nolan P. Howington

**The Bridge Is Love.** By Hans A. De Boer, Trans. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 256 pages. \$4.50.

Hans A. DeBoer is a Christian businessman and journalist from Germany. During World War II, he spent some time in prison because of his refusal to sanction violence. In 1950, his father's mercantile firm sent De Boer on a purchasing mission to Africa. Here his sympathies for oppressed peoples were excited as he observed the government's racial policy of *Apartheid*. Despite the hostility of the ruling class, he sought to identify himself with the exploited masses and to see life through their eyes. His spirit of good will and unselfish concern made it possible for him to visit the Mau Mau terrorists and to return alive. What he observed in South Africa shocked his sensitive soul and created in him a desire to visit (at his own expense) other lands where the race problem has become acute with the decline of colonialism, the rise of nationalism, and the mounting tension between Christianity (often identified with Western culture and the psychology of war) and the major religions. This trip, lasting four years, took him to India, Burma, Malaya, Singapore, Hong Kong, Red China, Japan, Korea, Australia, and the United States. He reports on the state of religion, especially the Christian religion, in each area. In the light of our hypocrisies, racial hates, exploitation of the poor, and share in nuclear warfare, he believes that Asia and Africa will one day present the Western world with a bill of damages. There is hope for the future, he thinks, but it does not depend upon military alliances or armaments, but on Jesus Christ alone.

Nolan P. Howington

**Helping the Teacher.** By Findley B. Edge. Nashville: Broadman Press, 1959. 181 pages. \$2.95.

Here is valuable and usable help for those who sincerely want to improve the quality of Bible teaching in the Sunday schools of our land. Dr. Findley B. Edge, Basil Manly, Jr. Professor of Religious Education, in the School of Religious Education at Southern Seminary, has provided in this volume a valuable sequel to his earlier book, *Teaching for Results*, which has had such wide acceptance among religious educators.



Pastors, educational workers, Sunday school superintendents, and others interested in improving the quality of Bible teaching in the churches will want to read and to use this book as a guide to the use of a weekly officers and teachers' meeting as an effective continuing program of teacher improvement.

The first section of four chapters is entitled "Helping the Teacher Plan a Lesson." It sets forth some basic principles involved in improving Bible teaching with special attention to the kinds of aims we should have in Bible teaching.

The second unit of the book presents a variety of methods which the teacher may use to improve the quality and effectiveness of his instruction. He points out the value of using a variety of methods and discusses in separate chapters eight of the most effective teaching methods for use in Bible study.

The book reveals an acquaintance with theological foundations, psychological principles, and an understanding of the practical problems in operating a Sunday school and a weekly officers and teachers' meeting. This book is particularly recommended to department superintendents who have responsibility for conducting the departmental teaching improvement period each week in the officers and teachers' meeting. This book should be in every church library.

Allen W. Graves

**Encyclopedia for Church Group Leaders.** Lee J. Gable, editor. New York: Association Press, 1959. 633 pages. \$7.95.

Sixty-six religious leaders contribute to this excellent book which deals with every phase of religious education and church work. The book is divided into four major sections and discusses such subjects as: Basic Truths for Church Leaders, Basic Questions about Christian Nurture, Ways of Working with Church Groups, and Administering the Educational Program. This is not only a reading book but a basic reference book for all church leaders. The pastor or minister of education would find a wealth of information and practical help in this book.

Ernest J. Loessner

**To All Nations.** By Dorothy Heiderstadt. New York: Thomas Nelson and Sons, 1959. 192 pages. \$2.95.

In a style that will hold the interest of a young person, as well as an adult, the author tells inspiring stories of twelve men, beginning with John Wycliffe and including a number of missionaries, who overcame many obstacles in order to give the Bible to people in their own languages. The end result of their efforts has been the development of the great missionary and Bible societies of America and Great Britain. These societies today make the Bible available in more than a thousand languages and dialects to nine-tenths of



the world's population. This book deserves a place in every Christian worker's library. It will also make an excellent gift to a young person in high school or college.

Maurice J. Anderson

**The Crucial Words From Calvary.** By Herschel H. Hobbs. Grand Rapids: Baker Book House, 1958. 103 pages. \$1.95.

A great many books of sermons are a waste of time. Here is one that is worth reading. It is a series of textual sermons on the sayings of Jesus from the Cross. In each instance the author, himself a busy pastor, has made a careful analysis of the words spoken by the Master. The sermons are made clear by pointed and pertinent illustration and are made relevant by their application to our current needs. This is one of the better sermonic books on the words of Jesus from the Cross.

Nolan P. Howington

**Principles of Teaching.** By Earl A. Johnson and R. Eldon Michael. Boston: Allyn and Bacon, Incorporated, 1958. 502 pages. \$5.50.

This is a college text for students planning to teach in our public schools. It is an excellent treatment of the subject in terms of theory, readability, and practicality. For pastors, ministers of education, and experienced Sunday school teachers, there are two chapters that are particularly relevant. One chapter is entitled, "Principles of Learning That Affect Teaching," and the other, "Principles of Teaching That Promote Learning." In these two chapters eleven principles of learning are explained and suggestions are given concerning the way these principles ought to be used in the teaching situation.

Findley B. Edge

**Parent Roles—His and Hers.** By Ernest M. Ligon. Order from Character Research Project, Union College, Schenectady, New York. 1959. 48 pages. \$1.25.

This book is worth its weight in gold. Only superlatives are adequate to describe it. Do you need some help in understanding yourself and your role as a father or mother? Then this book is for you. What things in family life can the father do best? What can the mother do best? When father and mother disagree, who is generally right? Do you think you know? You might be wrong! Some of the findings of this research study are quite astonishing. Here is a practical book, marvelously written. It may transform your family. Highly recommended for preachers, ministers of education, Sunday school and Training Union workers, and most of all, parents.

Findley B. Edge



**The Social Ethics of Reinhold Niebuhr: A Structural Analysis.** By Theodore Minnema, J. H. Kok, N. V. Kapen. Grand Rapids, Wm. B. Eerdmans Publishing Company. 119 pages. \$3.00.

Presented as a doctoral dissertation at the free University of Amsterdam, this study introduces Niebuhr's thought under four major topics: the agent, the norm, the fulfillment of his social ethics, and a concluding appraisal. The author's point of departure is Niebuhr's doctrine of man the agent in social morality. Like most analyses of Niebuhr's thought there follows a discussion of the nature of love, its relation to justice, and its possibilities in society. The book is too much like a "doctoral dissertation." It has not been delivered from the curse of the thesis form and style. Yet, it does afford the student with a rather clear understanding of Niebuhr's theology and ethics.

Henlee Barnette

**Islam—The Straight Path.** By Kenneth W. Morgan (Editor). New York: The Ronald Press, 1958. 453 pages. \$6.00.

This is a book which describes the faith of Islam and the consequences of that faith. It is written by several devout scholars from different areas of Islamic influence. The writers were chosen by fellow Muslims not to defend Islam against Western misunderstandings of their religion but to give a concise history of the spread of Islam in the earth. In writing the history of the spread of their faith, an attempt is also made to show Muslim beliefs and obligations.

The claim is made that the name "Islam" is given to all true religion not altered or made unacceptable by men. The writers of the volume feel that all revealed books and all messengers of God should be respected but emphasize that God's latest revelation is in the "Qur'an" and that it is necessary to know the Qur'an which is the "Straight Path" to God, the miracle of Islam and the message revealed by the voice of Muhammed.

The foundations of Islam as set forth in the book are a true monotheism, submission, belief in the judgment, the last day, angels, the prophets and the law, observance of a discreet, pious and temperate life, the giving of alms, observance of prayer, keeping of the Ramadan fast and making at least one pilgrimage to Mecca during the believer's lifetime. Every Muslim must obey the Sunnah or derived law. Furthermore, every Muslim should pay the religious tax which is a part of worship.

The book is well written and is in no sense a polemic. It gives in a positive way the best side of Islam and shows what their scholars believe to be the true story of the spread of their faith. It discusses the story of treachery and bloodshed among Muslims themselves in the early days and pictures the rise of sects and tries to show how



the Qur'an was truly a miracle of God's revelation even though handed down for a long time by word of mouth.

Stress is put upon the importance of Islam, its message and its solidarity. Respect is taught for Christians and Jews and their Scriptures and for Jesus who is recognized as a great messenger of God, but the greatness of Islamic theology is depicted with emphasis. Much is made of the contributions of Islam to the world of scholarship.

The book fails to show the weaknesses of Islam and does not acknowledge the many persecutions nor its prohibition of any evangelism inside the borders of its influence. It fails to tell the story of centuries of attrition against Christians in Muslim lands.

*Islam—The Straight Path* is useful as a reference and gives a vast amount of information, most of which even though given from the Muslim viewpoint is fairly accurate.

J. Christie Pool

**Preaching The Resurrection.** Edited by Alton M. Motter. Philadelphia: Muhlenberg Press, 1959. 189 pages. \$2.25.

This book consists of twenty-two well written sermons by as many leaders among American Protestants. These messages seek to answer the general question, "What should Easter mean to Christians now living past the mid-way point of the Twentieth Century?" Since the writers include pastors, bishops, theological teachers, and college presidents—representative of the six major Protestant groups in America—this book quite naturally affords a variety of views and interests. Designed both for layman and clergyman, these sermons present helpful insights into the person and the resurrection of Jesus Christ and throw light upon our quest for eternal life.

Nolan P. Howington

**Foundations of the Responsible Society.** By Walter G. Muelder. Nashville: Abingdon Press, 1959. 280 pages. \$6.00.

Adopting the integrating ethical concept of "responsible society" (a major theme in the social ethics of the ecumenical movement and first used at the Ecumenical Conference in Stockholm in 1925), Dr. Muelder, dean and professor of social ethics, Boston School of Theology, develops this theme and applies it to the institutions and issues of society. It is a clear and comprehensive study of social ethics. Throughout the book, the author draws upon the solid findings in the field of the social sciences. This approach gives a note of realism and relevancy to his entire study. Students in the field of social ethics will welcome this volume as a genuine contribution to the field.

H. H. Barnette



**A Genuinely Human Existence: Towards a Christian Psychology.**  
By Stephen Neill. New York: Doubleday and Company, Inc., 1959.  
312 pages. \$4.50.

Stephen Neill is bishop of Tinnevely, India. In his new book he has come upon the problems of understanding human nature in the context of the mission and message of the Lord Jesus Christ. He has transcended the mechanistic purposelessness of much that has been done in psychology, and at the same time sought to answer the profoundest questions that every man inevitably asks about himself through the perspective of human nature that has been seen in its fulness in Jesus of Nazareth. His book is concerned with "the hypothesis that what man encounters in Jesus Christ is also the revelation of man to himself, the disclosure of the true and full reality of human nature." The book is "primarily a book about human nature in the light of the gospel." Neill sees in Jesus one who "lived every moment with a full intensity of all that he was, whereas most other men live most of their time on only a fragment of their capital." Therefore, Neill feels that also this dimension of intensity is at the root of many of the ills of modern society and that the recovery of the rhythm of life as it is seen in Jesus both in its withdrawnness and its open-heartedness might be the first step toward the deliverance of Western society from a number of the ills that so heavily oppress it.

Neill is intensely aware of man's ambiguous relationship to himself, and, as he translates Hebrews 12:3, "the contradiction of sinners against themselves," sees man's greatest need as the need for reconciliation and lets this be the main subject of his book. He discusses in this purposive context such subjects as the relationship of order to freedom, the need for rebellion in the proper context of the life and purpose of Christ, three great enemies of fear, frustration, and resentment, the eternal dimensions of man's conflict and reconciliation, and many other durable concerns of every good psychologist of religion.

This book is a refreshing contribution to the psychology of religion, because it is not merely a rehash of what earlier explorers did. Nor is it a worshipful idolatry of any particular school of psychology. But most of all, it is refreshing because it comes forthrightly to grips with the centrality of Jesus Christ and his teachings, especially for the understanding of human nature.

However, one would wish that Neill had been more explicit and clear as to what his understanding of Jesus himself is. The author's Christology is largely a matter of assumption rather than being clearly detailed and explained. I consider this to be a limitation of the book. This yet needs to be done: to relate a carefully detailed and explained Christology to a psychologically accurate understanding of human nature and vice versa.

Wayne E. Oates



**The Gospel in Dispute.** By Edmund Perry. New York: Doubleday and Company, 1958. 230 pages. \$3.95.

This book is a part of the Christian Faith series, which has Reinhold Niebuhr as consulting editor. Dr. Perry uses the skills of an anthropologist in presenting the picture of the four leading non-Christian religions. He re-examines the Biblical basis for missions and outlines an approach Christianity should make to Judaism, Buddhism, Islam and Hinduism. It is his opinion that Christianity no longer holds a dominant position in the world and must come to a place of sharing with the other religions a continual exchange of thought and doctrine. He holds that any attempt to win those of other faiths should be made indirectly, especially through educational, technical and medical work. The book offers little that is new. It provides a review of some useful material to students of missions but emphasizes a point of view not accepted by all teachers and students of missions.

J. Christie Pool

**We Have This Ministry.** By Robert N. Rodenmayer. New York: Harper and Brothers, 1959. 126 pages. \$2.50.

The five chapters of this brief book constitute the Kellogg Lectures at The Episcopal Theological School at Cambridge, Massachusetts, February, 1958. The five chapters deal with five of what Samuel Blizzard in his study of the ministry calls "the practitioner roles" of the minister. Rodenmayer deals in turn with the minister as pastor, administrator, preacher, teacher, and priest. His comments on each of these functions are drawn largely from his own experience as pastor. Their lack of comprehensiveness and organization is more than compensated for by their richness of insight and practical value for the man who would be a good minister of Christ Jesus.

Allen W. Graves

**New Understandings of Leadership.** By Murray G. Ross and Charles E. Hendry. New York: Association Press, 1957. 158 pages. \$3.50.

The authors have attempted to give the reader a summary of important research on the nature and meaning of leadership. The book was written to appeal to and help the practitioner and is presented in a simple and understandable style.

The book is divided into three parts: 1. Theories of Leadership; 2. Research Findings, on what the leader must be, what the leader must do, and group factors affecting leadership; and 3. Implications of the leadership role. This book will prove helpful to anyone interested in the field of leadership.

Ernest J. Loessner



**The Gospel and Christian Education.** By D. Campbell Wyckoff. New York: Westminster Press, 1959. \$3.75. 182 pages.

Dr. Wyckoff, Professor of Christian Education at Princeton Theological Seminary, surveys the need for constructing an adequate theory of Christian education. He concludes that the only theologically and educationally adequate guiding principle is "the Gospel of God's redeeming activity in Jesus Christ." In part one of his book Dr. Wyckoff surveys the cultural setting in which Christian education must take place. He surveys briefly the history of Christian education, points out the need of an adequate theory of Christian education concluding that the Gospel is alone satisfactory guiding principle. The remainder of the book seeks to implement this principle by showing how it would affect objectives, procedures, and organization for Christian education.

The author has effectively presented his thesis that the Christian gospel effectively includes all of the basic elements in Christian education that have by various groups been suggested as the guiding principle for Christian education.

Allen W. Graves

**Christian Education of Adults.** By Earl F. Zeigler. Philadelphia: The Westminster Press, 1958. 142 pages \$2.75.

A stimulating book on the church's educational ministry to adults. In ten chapters the author points up the characteristics and needs of each stage of adult life. He helps the reader to understand that "adulthood is growing up, not 'grown up'." Adults never arrive; they are always arriving. The ways of their life is a series of goals to be achieved. He discusses at length the goals of adult Christian education and how to reach them.

Ernest J. Loessner

**Segregation and Desegregation: A Christian Approach.** By T. B. Maston. New York: The MacMillan Company, 1959. 178 pages. \$3.50.

Two factors contribute to the Value and authority of a book: the character and ability of the author and the power of the truth that undergirds his writing. Both elements are apparent in this courageous and factual volume which seeks to clarify the Christian approach to the problem of segregation and desegregation in our American society. It is a peculiarly relevant book for it is addressed to our number one social problem.

The writer has been professor of ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas, since 1922. He has written a number of significant books, some of them directly related to the matter of race. Now at a moment when the churches are called upon to give prophetic answers to this fundamental problem of racial



tension and its concomitant problems of prejudice, discrimination, exploitation and fear, Dr. Maston clearly points up the Christian teaching that needs implementation in our society.

The book deals initially with the historic decision of the Supreme Court (May 17, 1954) and the various reactions to it. He distinguishes between separation of the races which may be voluntary according to a "consciousness of kind," to use Franklin Giddings' terminology, and segregation which may be compulsory (either by law or custom). In another chapter he points up the practical issues that pertain to desegregation and integration and effectively answers the "bugaboo" of intermarriage. He presents the biblical teaching that, if lived out in society, would put an end to all systems of segregation, even within the churches. Frequently he stresses the fact that our treatment of racial minorities does violence to our democratic pretensions and our Christian conscience, seriously affecting our role in international politics and in world missions. He puts the case strongly: "There may conceivably be social justification for, or sociological defenses of segregation in some areas for a period of time, but there is no valid biblical or theological defense for the segregation pattern" (p. 100).

The final chapter sets forth the author's own personal convictions, based upon social reality, the democratic concept and the Christian gospel. He calls upon the churches to practice their ideals of brotherhood even while he recognizes the difficulties in the way of a desegregation of the churches. He feels that the elimination of all segregation—a possibility in a redeemed society—might still leave us with many distinctively Negro and white churches. There would be voluntary separation, but no enforced segregation on the basis of color. Like Brooks Hays in his *A Southern Moderate Speaks*, Maston urges the churches to allow their ministers freedom to fulfill their prophetic role in denouncing the evils of segregation even though many church people may disagree with those pastors. There must be a regard for the truth and the rights of men to declare their own consciences without fear of reprisal. "This one issue, as important as it is, should not be permitted to become a test of fellowship within our churches" (p. 166). All of us should recognize the fact that "God has a will concerning segregation and that his will ultimately will be done" (pp. 166-167). As painful as it may be, even for Christians, we must bring our ideas and our conduct into conformity with the Father of all men with whom there is no respect of persons.

The book is carefully documented and a good reading list is appended for the benefit of readers who may desire to do further research in the general area of racial concerns. Dr. Maston has fused the insights of Scripture and social science and has helpfully given us what he desired: "An evaluation of segregation and desegregation from the Christian perspective."

Nolan P. Howington



**No North and South.** By Roger H. Crook. St. Louis: The Bethany Press, 1959. 121 pages. \$2.50.

Roger Crook, associate professor of religion at Meredith College, North Carolina, holds the Th.M and Th.D. degrees from Southern Baptist Theological Seminary. He is one of a few writers on the subject of race who actually understands Negro-White relations in the South. A white Southerner he writes from first-hand experience. His insights into the race problem are recorded in clear and charitable terms. In six brief chapters he describes how the Negro came to America, gives an analysis of his standing in our society today, states the biblical principles of race relations, shows the reticence of the Church regarding race issues, and presents practical suggestions as to what it can do to be more Christian in race relations. Crook concludes that it is imperative that the churches, if they are to give direction to race relations, do a more effective job of education. Regardless of the consequences, individual Christians must determine to do what is morally right, obey the law, treat every person as a *person*, examine his own prejudices, seek information, and cultivate friendships and contacts with Negroes.

Here is a book with rare insight and courage. It is worthy addition to the growing body of literature on race relations by Southern Baptist writers. For example, it is a happy supplement to T. B. Maston's *The Bible and Race* (Broadman Press); *Segregation and Desegregation* (Macmillan); and Brooks Hays' *A Southern Moderate Speaks* (University of N. C. Press).

Henlee Barnette

**The Racial Problem in Christian Perspective.** By Kyle Haselden. New York: Harper and Brothers, 1959. 217 pages. \$3.50.

This volume is a worthy addition to the famous Rauschenbusch Lectures at Colgate-Rochester Divinity School. Author Haselden is a Baptist minister, a Southerner from South Carolina and writes about race relations from firsthand experience. Hence, there is a note of realism in all that he says.

Well organized the book is developed under three major headings including eleven chapters. Part One has to do with a look at the face of the Church in the mirror of race. The reflection which comes back is that of a sinner, for the Church has mothered racial patterns, purveyed arrant sedatives, and taught immoral moralities when it comes to race relations.

In Part Two—"Diagnosis by a Definition"—the author presents a penetrating analysis of the nature of prejudice, discrimination, segregation, and stereotyping. Prejudice, contrary to the dogmatic claims of the social scientist, is primarily innate due to the "sinful self-centeredness of the human soul." While race prejudice is learned, it can be learned only because it has an "eager pupil in the inherently prideful and instinctively prejudice will of man". (p. 80)



Thus, prejudice arises, not in the social setting, but in the heart of man. Gunner Myrdal was right when he called the race problem in America "a problem in the heart of the American." Haselden goes on to note that discrimination and segregation are often confused and used interchangeably. Thus, he defines the former as a denial of "the right to have" and the latter as the denial of "the right to belong." What the Negro actually wants is to be wanted. While he has been gaining equality in the material realm he has been losing it in its spiritual sense. The "separate but equal" doctrine has become the "equal but separate" doctrine. And while the two races in this country have been achieving liberty and equality, they have progressively lost fraternity.

Part Three is concerned with the bonds of unity in human relations. Here Haselden describes, in the light of the Christian faith, the nature of man and the social task of the Church. The fundamental ground for racial understanding is the basic kinship, or biological homogeneity of all people, a fact which has both biblical and scientific confirmation. Thus, the Christian owes a duty to all men, for all have a "native dignity" which the Bible terms "the image of God."

A final chapter—"Toward a Racially United Church"—points to "extra-racial" devisive factors common to both white and Negro churches which prolonged the racially divided church. Common to both white and Negro churches are such devisive factors as denominational tradition, pride, fear of loss of identity, etc. Devisive factors peculiar to Negro churches are: (1) Negro churches are primary social units of the people; and (2) the Church as a separate, self-sufficient social unit gives the white man a rationalization for his own exclusiveness. Factors opposed to racial unity in white Protestant churches are not in the area of faith, but in the realm of order, organization, and function. These devisive factors are vitally related to the basic principles of Protestantism itself: separation of church and state, voluntary church membership, democratic church government, and the Church as a fellowship, a "second home." The Protestant church is conceived to be more of a *koinonia* than an *ekklesia*. Thus, the author concludes that the herculean task of white Protestant churches is to preserve the role of the Church as a family of Christians and to welcome into all its social associations all Christians irrespective of race or social status.

Here is a book with penetrating insight into the racial issue from the perspective of the Christian faith. Based upon the solid findings of the social scientist and biblical doctrine, this work is both academically respectable and socially relevant. Professors, students, denominational leaders, and the laymen alike will find this book both provocative and profitable.

Henlee Barnette



## BOOKS RECEIVED

**When You Lose a Loved One.** By Charles L. Allen. Westwood, N. J.: Fleming H. Revell Co., 1959. 61 pages. \$1.50.

**The Epistle to the Romans.** By Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1959. 103 pages. \$1.50.

**Faith and Its Difficulties.** By J. H. Bavink. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959. 85 pages. \$2.00.

**The Way in Africa.** By George Wayland Carpenter. New York: Friendship Press, 1959. 165 pages. \$2.95. Paper ed. \$1.50.

**The Meaning of the Cross.** By Henry Sloane Coffin. New York: Charles Scribner's Sons, 1959. 164 pages. \$2.50.

**Jesus Speaks Again.** By Robert Lee Dougherty. Boston: The Christopher Publishing House, 1959. 98 pages. \$2.50.

**The Mind and Faith of A. Powell Davies.** By William O. Douglas, (Editor). New York: Doubleday and Company, 1959. 334 pages. \$4.50.

**Men Spake from God.** By H. L. Ellison. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1958. 160 pages. \$3.00.

**The Fundamentals for Today.** By Charles L. Feinberg, (Editor). Grand Rapids: Kregel Publications, 1959. 657 pages. \$4.50. \$7.95 set.

**Life Is A Journey.** By Gertrude E. Finney. New York: Longmans, Green and Co., 1959. 247 pages. \$3.50.

**Seeing and Writing.** By Walker Gibson. New York: Longmans, Green and Co., 1959. 159 pages. \$2.25.

**Invitation to Commune.** By Charles Ray Goff. Nashville: Abingdon Press, 1959. 94 pages. \$1.75.

**Prayers from Theology.** By Romano Guardini. New York: Herder and Herder, Inc., 1959. 62 pages. \$1.50.

**So You Work with Senior High Youth.** By Kenneth F. Hall. Anderson, Indiana: The Warner Press, 1959. 64 pages. \$1.00.

**The Epistle to the Galatians.** By Floyd E. Hamilton. Grand Rapids: Baker Book House, 1959. 66 pages. \$1.50.

**It's All in the Family.** By Joseph R. Hestenes. Minneapolis: Augsburg Publishing House, 1959. 118 pages. \$3.00.

**Life Crucified.** By J. C. Oswald. Grand Rapids: Wm. B. Eerdmans's Pub. Co., 1959. 125 pages. \$2.50.

**The World's Living Religions—Revised Edition.** By Robert E. Hume. New York: Charles Scribner's Sons. 1959. 335 pages. \$3.50.

**Organizing and Directing Children's Choirs.** By Madeline D. Ingram. Nashville: Abingdon Press, 1959. 160 pages. \$2.50.

**The Halting Kingdom.** John and Rena Karefa-Smart. New York: Friendship Press, 1959. 86 pages. \$1.00.

**Jesus Lord and Christ.** John Knox. New York: Harper and Brothers, 1958. 278 pages. \$4.00.

**Dispensationalism in America.** C. Norman Kraus. Richmond, Virginia: John Knox Press, 1958. 156 pages. \$3.00.

**Encyclopedia of the Papacy.** Hans Kuhner. New York: Philosophical Library, 1958. 249 pages. \$6.00.

**The Glorious Body of Christ.** By R. B. Kuiper. Grand Rapids: William B. Eerdmans Pub. Co., 1958. 383 pages. \$4.95.

**Strength for Each Day.** By Harry McCormick Lintz. Grand Rapids: Zondervan Pub. House, 1958. 366 pages. \$2.95.

**All the Men of the Bible.** By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1958. 381 pages. \$4.95.



**At Life's Crossroads.** By Paul W. Milhouse. Anderson, Indiana: Warner Press, 1959. 112 pages. \$2.50.

**Things Common and Preferred.** By Karl A. Olsson. Minneapolis: Augsburg Publishing House, 1959. 181 pages. \$2.75.

**"Fundamentalism" and the Word of God.** By J. I. Packer. Grand Rapids: William B. Eerdmans Pub. Co., 1958. 191 pages. \$1.25.

**The Messengers of Peace.** By William Stanley Parker. Boston: Christopher Publishing House, 1959. 40 pages. \$1.75.

**The Church in Thy House.** By Hollis and Elizabeth Pistole. Anderson, Indiana: The Warner Press, 1959. 94 pages. \$3.00. Paper, \$1.25.

**David and the Mountain.** By Christine Price. New York: Longmans, Green and Company, 1959. 135 pages. \$2.75.

**Residue of Days.** By Hugh Redweed. New York: The Macmillan Company, 1959. 127 pages. \$2.25.

**Seeking to Know the Will of God.** By Hillery C. Rice. Anderson, Indiana: The Warner Press, 1959. 128 pages. \$2.50.

**Man's Estimate of Man.** By Edwin H. Robertson. Richmond, Virginia: John Knox Press, 1958. 125 pages. \$2.25.

**By What Standard?** By Rousas J. Rushdoony. Nutley, N. J.: Presby. & Reformed Pub. Co., 1959. 209 pages. \$3.95.

**The Light Within Us.** By Albert Schweitzer. New York: Philosophical Library, 1959. 58 pages. \$2.75.

**William Guthrie's The Christian's Saving Interest.** James A. Stewart, (Editor) Grand Rapids: Kregel Publications, 1959. 191 pages. \$2.95.

**Basic Christianity** (Pocket Edition). By John R. W. Stott. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958. 144 pages. \$1.25.

**Fundamentalism and Evangelism.** By John R. W. Stott. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959. 80 pages. \$1.50.

**The Church, The Body of Christ.** By Paul A. Tanner, Anderson, Indiana: The Warner Press, 1959. 111 pages. \$1.25.

**Teacher's New Testament.** Grand Rapids: Baker Book House, 1959. \$3.95.

**Alexander Campbell and His New Version.** By Cecil K. Thomas. St. Louis: The Bethany Press, 1958. 224 pages. \$4.00.

**A New Mind for a New Age.** By Alan Walker. Nashville: Abingdon Press, 1959. 143 pages. \$2.50.

**Perfectionism.** By Benjamin B. Warfield. Philadelphia: The Presbyterian and Reformed Publishing Company, 1958. 464 pages. \$4.95.

**The Prayers of the Bible.** By Philip Watters, (Compiler). Grand Rapids: Baker Book House, 1959. 334 pages. \$3.95.

**God in My Life.** By Lloyd C. Wicke. Nashville: Abingdon Press, 1959. 126 pages. \$1.00.

**The Ecumenical Movement and the Faithful Church.** By John Howard Yoder. Scottsdale, Pennsylvania: Herald Press, 1959. 43 pages. \$ .50.

**The Face in the Stone.** By Elsie R. Ziegler. New York: Longmans, Green and Company, 1959. 181 pages. \$2.75.



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